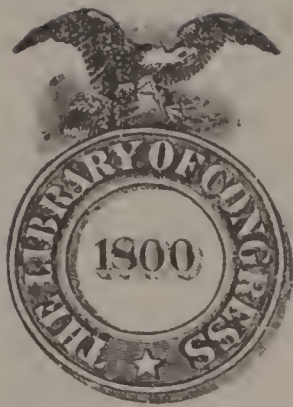


Meditations
In the Outer World

EDWIN WHITTIER CASTELL



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E. M. Caswell.

Meditations For the Quiet Hour

BY
REV. EDWIN WHITTIER CASWELL

WITH A PREFACE BY
ARTHUR B. SANFORD, D.D.



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To My Wife
WHO HAS AIDED GREATLY IN THE
PREPARATION OF THESE
"MEDITATIONS"
THIS VOLUME IS AFFECTIONATELY
DEDICATED

FOREWORD

The Meditations of this volume have appeared on the weekly Meditation page of the Christian Herald during the past five years. Many friends of the writer have requested that these Meditations should appear in more permanent form. Therefore this book is given to the public.

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Preface

GOOD men never die. In their visible presence they may vanish from the sight of their generation, yet in their spiritual nearness they abide forevermore. Their spoken words linger in the memory of the surviving like strains of unforgotten music. Their written sentiments, if they have left behind the products of their pen, are a perpetual and molding influence. Shakespeare of the Avon was mistaken in declaring that the good which men do passes with them to the sepulcher.

Especially does this helpful influence survive in the case of such an exponent of gracious Christian teaching as was Dr. Edwin Whittier Caswell, whose words are recorded in the present devotional book. As a member of six Annual Conferences of the Methodist Episcopal Church, scattered over the continent from Connecticut to Oregon, his labors for the spread of the kingdom were most abundant. In his later years, when he had retired from the active pastorate, he became a stated contributor to the columns of the *Christian Herald*, in New York, and notably to the page known as "The Daily Meditation." Ardentlly he had also anticipated the publication of his textual studies there found in a more enduring volume. But his sudden journey to the better country on August 21, 1923, prevented the realization of this cherished hope; and now it remains for his surviving family to fulfill his purpose.

In his last years, the enthusiasm with which he pursued his ministry to men through the printed page is known to his more immediate friends. He had "anticipated many lonely hours" after his retirement from the pastorate, to quote from his semi-centennial paper before the New York East Conference of the Methodist Episcopal Church, in 1920. But, instead of this, he found himself addressing audiences that had "increased from hundreds to millions," as his writings were published in the New York weekly and were afterward copied in "many periodicals of other denominations." Unseen readers were thus added to the list of his numerous former friends, with whom he held delightful spiritual communion; and so the zest of his closing occupation brought blessing to uncounted believers who must now anticipate his heavenly fellowship.

The reader will discover in the present booklet a loyalty to the great fundamentals of the Christian faith which is refreshing in the face of the shifting beliefs of the present time; a warmth of utterance that moves the deepest heart; and a wholesomeness of teaching which must strengthen the purpose of those who are still in life's struggle. Not infrequently our friend spoke of the exceeding great reward awaiting the faithful in the land beyond the stars. So, in comment on Christ's farewell words at the Passover celebration, "Yet a little while I am with you"—within a few weeks of Dr. Caswell's own departure—he wrote the following prophetic paragraph:

Just after the conclusion of the Lord's Supper, Jesus said to the disciples, speaking of His death, "Now is the Son of man glorified; only a little while I am with you. Love one another, wait till I come for you." How tenderly our Lord was preparing His disciples for His departure. He was about to leave them among the shadows of earth in a very little while; then He promised He would take them to Himself for the long while. The longest life appears but a little while when the shadows of evening are falling; life is but a handbreath, a weaver's shuttle, a day-dream, a tale that is told.

Oh, what a few days to do a life work, so as to be fitted for the habitations of immortals! Should we not work while it is day, so as to be able to say, at evening time, "it is finished"? If we knew how few are the days before we are called to the marriage supper of the Lamb, how we would improve our time. Jesus realized the few remaining hours before His crucifixion. A little while! But the glorious work of the redemption of a race was nearly completed. The joy of victory that was set before Him filled His being with bliss supreme. He was anticipating the glory He had with the Father before the world was. Is it not so with His followers? Are we not thinking of heavenly fellowships, freedom from all care, loss, sorrow and sin, the blessedness of face-to-face communion at the table of the Lord, all coming to us in such a little while, but lasting forever?

We may not follow Jesus this minute. The inter-

vening time, however, will seem but a moment when past, when we shall cry: "There Thou art at last, standing at the right hand of the Father, our Lord, ready to receive our spirits."

How lofty such a sentiment, as an index of the workmanship herein included! The many who cherished our departed friend—nor least of all those of the New York East Conference, where the present writer had known him as a brother beloved—will be grateful that these Meditations are now to be gathered in a memorial booklet. A good man never dies. Though he is gone, the influence of this devoted Christian minister still blesses men and is destined to move on in even widening circles.

"You may break, you may shatter the vase if you will,
But the scent of the roses will hang round it still."

ARTHUR B. SANFORD, D. D.,
Secretary New York East Conference.

Meditations About The Master



THE MEDITATIVE MOOD

Ps. 104:34. "My meditation of Him shall be sweet." William Henry Green, the historian, was accustomed to spend the first hour of every day over a page in the Psalms. Here he found strength to perform the great duties of his career.

William E. Gladstone said, "On occasions of sharp pressure or trial, some word of Scripture came to me from my meditations, as if borne on angels' wings. One was 'O Lord God, thou strength of my heart, thou hast covered my head in the day of battle.' Another was, 'Give thy strength unto thy servant, and help the son of thine handmaid.'"

Should we not obey the words of the Master when he said to his weary disciples, "Come ye apart to a desert place and rest awhile." In quiet lonely places, one meets God face to face. There meditative moods have given to men precious treasures of thought and spiritual culture like à Kempis's Imitation of Christ and Bernard's beautiful songs and writings.

It is natural for a mariner to watch and study his chart and compass, and it is well for the multitude of mankind, voyaging over the sea of time, to do likewise.

The ocean is never too full, though it receives streams from the mountains and rain from the clouds. The soul in meditation ever needs streams of thought from the purple mountains of the past and the coming down of Jesus, like the rain from the heavenly clouds on the heart.

Action must follow contemplation because knowing without doing hardens the conscience and hurts the soul. Continued feeling would overwhelm the

mind and paralyze the powers if not expressed in obedient exercise.

Are we not in danger of too wide reading and too little thinking? Should we not wait upon the Lord more in holy communings, sweet contemplations? Saying "My soul wait thou only upon God." Abide under the shadow of His wings and feast upon the riches of His Grace.

TO HIM FOR REST

Matt. 11:28. "Come unto me and I will give you rest." Several great artists have pictured our Lord with extended arms and loving looks of compassion, as he cries to the multitude, weary and heavy laden, "Come unto me and I will give you rest." The Danish artist Bloch has portrayed Christ in this attitude with a number of persons who have answered his invitation and are now closely standing about his person. One is a criminal, whose hands are bound with chains. He stands in a hesitating way, wondering if he will be received by the divine Master, thinking doubtless in the language of the poet,

Weary of earth and laden with my sin,
I look to heaven and long to enter in;
But there no evil thing may find a home,
And yet I hear a voice that bids me come.

Another, who has just touched the robes of Jesus and is believably resting his head upon the person of the Christ, has an expression of peacefulness and rest beyond words to tell. An old man with his staff sits on the opposite side, reclining against his Saviour, rejoicing that heaven has come down to earth to greet him in his closing years and to open the gates of life to his soul. The mother, daughter, and son on the left appear filled with ecstasy at this near vision of the matchless Preacher. How beautiful for the mother to bring the children to him who says, "Son, daughter, give me thy heart! "

No richer words ever fell from lips Divine than these, "I will give you rest." We should emphasize every word in that immortal sentence, for each word stands for an immortality of glory, happiness, and blessing for the great family of God.

THE "WONDERFULNESS" OF JESUS

Isa. 9:6. "His Name shall be called Wonderful." Christ is wonderful in prophecy. He was given names a thousand years before the Christmas morning—names descriptive of his living, dying, rising, and reigning. He is wonderful in fulfilling more than three hundred prophecies regarding himself; wonderful in those yet to be fulfilled; wonderful in his miraculous works; wonderful in the experience of his followers; not only blind eyes were opened, but stone-blind souls. Not only were dead bodies quickened, but men dead in trespasses and sin were raised to newness of life. Christ is wonderful in history; around Mount Calvary historians have written B. C. and A. D., covering all the little arc of time in the great circle of eternity. He is wonderful in art and learning; take Christ away and you would rob the galleries of the nations; erase his name from literature and libraries would be destroyed. He is wonderful in His love, which is only His other name for God. The music of His love is melodious in nature, beautiful in the Bible, glorious in human hearts. It is the song of the ages; its thrill has built hospitals, homes, churches, and is building mansions in immortal realms. Jesus is wonderful as victor over death, hell, and the grave, over nations and kingdoms, over hearts in rebellion. He will be wonderful in his second coming and in his eternal reign.

We may link together names like Washington and Lincoln, but no human name in the sense of equality can be united with the name of Jesus. Great and noble human beings come into view as the years are going by, but there will never be another Christ.

CHRISTMINDEDNESS

Phil. 2:5. "Let this mind be in you which was also in Christ Jesus." Jesus was a humble mind, taking the form of a servant, the likeness of men, descending into the death of the cross from whence God hath highly exalted him. His children must take the downward way if they would walk with Him on the highway of holiness. Have we entered into the fellowship of His sufferings, helped to fill up that which was lacking in his afflictions? Are we enjoying the hospitality of Christ's loving, gentle mind, living together with Him in His heart of compassion? Then we are truly possessing the mind that was in Jesus. If we are in Christ and Christ in us, it is more than a partnership, it is an eternal marriage, united in one mind and two personalities.

Other minds touch and inspire you through speech and writing and friendship, but the mind of Jesus becomes your home, your guide, your teacher, your refuge, yea, your very self. His mind possesses infinite rooms where the soul roams and grows to be more and more like Him who redeemed you and made Himself your dwelling place.

The knowledge that we dwell in Christ and He in us is beyond demonstration to others. Sunlight cannot be proven by logic but by personal consciousness, by living reality. "We know that we know Him," by dwelling in His blessed thought, by feeling His everlasting arms, by loving and being loved.

In Christ we are members of a vast family who are our brothers, united to each other in indissoluble bonds and all to God; one in social Christian fellowship, one in aim, purpose, and unending affection. Christ's mind is the author of nature, of all being, all worlds, all noble thought, and is the source of eternal life. What a dwelling-place for the human heart! What an opportunity for almost infinite development during all the coming cycles!

VICTORY OVER THE WORLD

John 16:33. "Be of good cheer; I have overcome the world." To the discouraged disciples, Christ's stupendous claim must have seemed an illusion or an imagination of over-confident hope. The bargain and sale of his Master had been consummated by Judas. The officers and mob were waiting. The cross was on the horizon, the hill of Calvary selected, and the new sepulcher prepared. In view of all these facts, how wonderful that the Messiah should announce His triumphant victory over the world, the flesh, and the devil! Failure seemed written all over His career, but this was the human view. The omniscient Christ saw down the ages when the heathen would become His for an inheritance, when the isles would wait for His law, when the cross would draw all men, when the earth would be flooded with glory as the waters cover the sea.

Christ saw that Satan had nothing in Him; He was the sinless, spotless Son of the Highest. He had overcome every temptation and was about to shed His precious blood that the crimson sins of humanity might be washed away. He knew that he was preparing the way so that every sinful heart might partake of the transfusion of His own life-blood and be made partakers of His divine nature, transformed into new creatures in Christ Jesus. He knew that His victory on Calvary would be the victory of the world.

We know to-day that His conquest of the tomb is ours; His ascension is ours; His Holy Spirit's descent at Pentecost is ours. As He overcame, we may become overcomers in Him. He gives us His leadership, His power, His life, so that nothing shall separate us from Him.

We may have our Gethsemanes and Calvarys, but "be of good cheer"; in Him we will have peace and victory, and we will be satisfied when we awake in His likeness. In the desert, we will find a well; on

the hillside, a spring; in the wilderness, a rose, and on the summit of the Delectable Mountains we will find Heaven!

CLOSE TO CHRIST

Rom. 12:9. "Cleave to that which is good." "Cleave" is a most intense word. It means as the flesh cleaves to the bones of the body; so the Christian should cleave to the Christ, grow up with Him, a being of living goodness, in a vital, not a mechanical or artificial, union. Goodness is a growth, not an external addition to character. Kindness is a part of the new man in Christ Jesus, inseparable from noble manhood. Goodness is truth and love incarnate in the individual. Goodness is godliness, in which there is infinite gain to the person. Goodness is Christlikeness, for He ever sought out the sinful, the lowly, and the troubled, going about to do them good. The goodness of Christ was willing to be wounded for the transgressors; so we should do good to those who despitely use us.

"What are the wounds in Thine hands?" "Those with which I was wounded in the house of my friends." "Yes, even mine own familiar friend whom I trusted hath laid wait for me." Can we, like Christ, seek to overcome evil with good? Feed our hungry enemy, quench his thirst and seek his salvation?

How little we know the great struggle a false friend is making to be good; what appetites for greed and lust and ambition he is fighting against! If he asks for bread, shall we give him a stone? If he ask forgiveness, shall we pass by with a look of disdain? How contrary that would be to Christ's compassion for the multitude! Is it not well to review the goodness of our Lord often? Behold Him where the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear and the dead are raised up! See Him washing the feet of the disciples just before He is to wash the sins of the world

away in His blood! Go thou and be like Him in goodness; work among the lowest of the lost.

THE SPREADING VINE

Num. 14:21. "But as truly as I live, all the earth shall be filled with the glory of the Lord." The divine Being proclaimed this prophecy unto Moses. In that day of final victory, the Branch of the Lord shall be full of fruitage everywhere; "for I will make the place of my feet glorious." When Almighty God brought a Vine out of Egypt and planted it in Canaan, it was not only to fill all that land, but all the world, all the hills and valleys of Palestine and of every other country. In every century men have repeated the words of the Psalmist when he exclaimed, "O Lord, visit this vine, this vineyard of Thy planting; make it strong for Thyself." The church of Christ is therefore like a vine growing among all peoples. The branches are entwining heathen lands, the Gentiles are coming to his glory, the fruit is abundant.

Near Santa Barbara, California, there is a single grapevine more than a century old. It covers twelve thousand square feet and bears about ten tons of grapes every year. It is not one solid trunk at the base, but several great limbs rise from the roots, so that it takes the arms of two persons to encircle it. It will take the whole world to encompass the Christ vine, for it is filling all spaces, all hearts among mankind. Every true church has this spreading power. Like the leaven, we must leaven those next to us till the whole is leavened. The fruits of the Spirit, love, joy, and peace, are to be given to all the race.

How sad when the little foxes spoil the vines and prevent the spreading power! Just your breath on the lens of the telescope will keep you from seeing the stars. So little sins keep the branches from full

development. We should pray for spreading power in every church vine, for cleansing, for greater benevolence in giving, that multitudes may be led to go into all the world and preach the Gospel to every creature. Then the glory of the Lord will fill the whole earth.

PETRIFIED TREES

Rev. 2:4. "Nevertheless, I have this against thee, because thou hast left thy first love." The church at Ephesus had lost its love power since Paul and John had been her pastors. It may be that some churches to-day are feasting upon the apples of prosperity while not caring for the garden of the Lord. It is said that the Apostolic Church had power rather than influence, while we have more influence than power. Peter had neither silver nor gold, but he had the divine power of healing for the cripple. It may be that pure and undefiled religion has been adulterated with wordliness and ease. Some have chosen Barabba instead of Christ, evolution instead of revelation. The tree of life in the garden of the Church has become like the petrified agate trees of Arizona, beautiful to look upon, but with no fruitage and no life coursing through their veins. Some churches are polished relics of former greatness, soulless petrifications, magnificence in ruins. Wealth may adorn, culture and refinement may polish, but the spiritual avenues are closed to the inflowing of divine love. How are the mighty fallen! Changed into stone, gleaming in galvanized splendor!

Only repentance and rebaptism will restore such to the first love of Christ. God's ocean tides are ready to fill when we are ready to receive. The church is not only to make good men better but to make bad men good, not only to care for the ninety and nine, but search for the wandering one. She should add daily such as are being saved to her membership. Saving others is a true indication of our own salva-

tion. Electricity applied will make the muscles of dead animals appear alive; so fine oratory, elegant essays, beautiful rhetoric, personal magnetism may galvanize spiritually lifeless congregations so they will look like life, but they must be quickened with divine energy if they are to be numbered among the people of the living God. How glorious to know that our youth may be renewed like the eagle's; our life saved from destruction, crowned forever with the Father's loving kindness and tender mercies! Our guilty conscience may be cleansed, made as peaceful as the bosom of Christ, stainless as angels' robes. Without Christ, sin will find you out; with Him, never!

THE CHARGE

Luke 19:13. "Occupy till I come." Jesus, like the nobleman in the parable of the pounds, has gone to the far country. He is coming again in all His glory to sit upon the throne of His universal kingdom. At His second coming He will wear a crown of glory instead of thorns, will have a scepter of victory instead of defeat. He will be living forever more instead of dying on Calvary. Christ's second coming does not mean at death, for in dying we go to Him. It does not mean the coming of the Holy Spirit at Pentecost. His mission is separate and distinct from that of our Lord's. It is not for us to know the times or seasons of His coming, but to do His will, work His vineyard, serve His Church, to "occupy till He come."

We must use the talents given us for His glory, be watchful, be ready, be waiting; not as star-gazers, but as vigilant, devoted workmen. A busy woman, doing her housework, said to Mr. Spurgeon, her pastor, "If I had known you were coming, I would have been ready." He replied, "You could not have been in better readiness than in faithfully doing your work as a housewife. When the Lord Jesus comes

suddenly, I hope He will find me doing as you are doing, fulfilling the duty of the hour." Is not service the great word of the age to-day? Social service, Christian service, church service, labor service, soul-saving service, all such workers are occupying, busily waiting for the coming of the Lord, who will reward his servants and establish his throne in the earth.

JUSTICE AND MERCY

Num. 32:23. "Be sure your sin will find you out." Many novelists and liberal theologians love to elucidate this text as an evidence that man pays the debt of his own sinfulness, as a criminal would suffer in prison. Indirectly they convey the idea that there is no other way of freedom but punishment, no way of the Cross of Christ, no cleansing blood, no purifying power. The ladder to the skies becomes a human climb altogether. There is no Saviour from the pitiless tyrant of sin. Every soul must himself pay the uttermost farthing of his debt. "For whatsoever a man soweth, that shall he also reap." But this is only one side of Holy Scripture; only half the truth. There is a brighter side, a Sun of Righteousness rising above these clouds of darkness. It is the dawn of pardon, peace and victory. Jesus paid our awful debt on Calvary as He cried, "It is finished." Whosoever will may be free from the debt of sin; the prison doors are open, the chains fall off, the soul is like a bird flying away to realms of rest.

We remember that Joseph's brethren sowed the seeds of murder when they cast him into the pit, but God's providence turned that terrible act into a blessing for the family of Jacob: through mercy, they reaped what they did not sow. The evil they thought to do, God turned into their own salvation from starvation.

God's higher laws of mercy and compassion find a way of deliverance, not by breaking the law of pen-

alty but by paying the debt himself. In nature there is a law of disease, and a higher law of healing. Medicines are provided for renewal and restoration. So the one who has sowed his wild oats may have a golden harvest of redemption if he becomes penitent and henceforth sows to the Spirit divine.

THE UNFRUITFUL VINE

John 15:2. "Every branch in me that beareth not fruit, He taketh it away; and every branch that beareth fruit, He cleanseth it, that it may bring forth more fruit." A fruitless vine is the most useless thing in nature. It is not good for firewood, furniture, building purposes or beauty. A tree may be all these without fruit. The vine must bear fruit through its branches or it will become a complete failure.

When a branch fails, it is burned or buried. When dead portions are cut out, the living branches are purged that they may bring forth more fruit. We should not shrink at the pruning-knife when held in the Gardener's hands. He will sustain you, however deep the knife may go. First, the union, then the pruning and purging. It is not the old wood that bears the fruit, but the new growth. The old must be cut back that the new may be fully developed. If the branches could feel and speak, perhaps we could hear, "Why am I troubled so? Haven't I done my best in leafing out, spreading, bearing lustrous bunches for others to eat?" But the lord of the garden would reply, "True, but your large and multiplied growth of branches, your riches and accumulation, hinder the production. You must be cut back to smaller branches, fewer leaves for richer clusters.

The disciplining and cleansing are always for larger fruit-bearing. A vineyard in California, after the pruning, to a stranger looks like a lot of little good-for-nothing stumps, but the harvest time tells a

story of rich and beautiful treasure. Results are what the world demands. Much fruit glorifies the husbandman and is proof of discipleship. Nothing but leaves and branches in the church vine speaks of formalism and culture without the vital life and power. The words of the Master would be, "Cut it down. Why cumbereth it the ground?"

THE BLESSEDNESS OF SERVICE

Acts 10:38. "Who went about doing good." "Were you ready to die, that you jumped into a stormy sea to save that child's life?" said a gentleman to a sailor. "Should I have been better prepared, sir," the sailor replied, "if I had shirked my duty?" Doing one's duty is the noblest kind of readiness for death. This was the mission of our Lord: healing, saving, restoring, and redeeming. "I come to do Thy will, O God." To release the captive, to comfort all that mourn, to give beauty for ashes. Christ's followers are commissioned to carry on His kingdom in the salvation that saves. We should have the spirit of compassion for the multitude, the burden for souls, the willingness to suffer, that we may help and comfort our brothers.

To be right and do right is a crown of glory that brightens in this world. What opportunities are before the Christian world to-day! Millions of our fellow men are in hunger and pain, are homeless and friendless. We should go or send to their relief. Don't say, "How shall I? Who is my neighbor?" Go and help immediately. You are your brother's keeper; Therefore hurry to his relief. The needy world waits for saviours; be one.

It will not do merely to express a sigh of pity, a tear of sympathy; you must extend the personal touch. Then you will bless three—yourself, the needy one, and the Christ. Let us seek after the lost as Columbus sought for a lost continent, as Edison

has searched for the wonderful forces of nature. What matters it if you suffer martyrdom for your belief and ambition? Remember, you are in a noble society, with Socrates poisoned, Paul beheaded, and Huss burned. These are they that came up out of great tribulation, but they came victors, with the cross carved upon their scepters of triumph and shining on their crowns of glory. They were more than conquerors, through Him that went about doing good!

WHEN THE BLIND SEE

John 9:25. "One thing I know, that whereas I was blind, now I see." It is not an argument, but a fact of experience that this blind man proclaims. He has a short creed, "I can see." But it is a creed that has become a part of himself. He felt the light as it flashed into his mind, revealing all the wonders of nature, the faces of dear ones and the glories of the heavens. From this one fact of experience the future development of his knowledge was to grow like a tree, rooted in the soil of consciousness.

Is it not so with the Christian experience of life in Christ? He knows that he has passed from death unto life; old things are passed away, all things become new. He says with Paul, "Have I not seen the Lord?" or with the disciples, "Did not our hearts burn within us as He talked with us by the way?" Does not every soul in the light of that first experience cry out, "Lord, what wilt Thou have Me to do?" The eye of faith beholds the Lamb of Calvary. That first spark of life now glorifies the whole being. The blind man could not explain the philosophy of seeing; he only knew the fact. He had not studied the doctrine of Christ's divinity, but was absorbed in the power of Him who opened his eyes. The most unlettered and ignorant may know the power of the cleansing blood, the blessedness of pardon and peace, but cannot explain the why and the how of salva-

tion. Let Jesus, the Light of the world, come into your heart and you will know the beauty of that light which transforms your soul forever.

SPIRITUAL HELIOGRAPHS

Matt. 5:14. "Ye are the light of the world." As the moon and planets are perfect reflectors of the light of the sun, so the Christian is the transmitter of the light divine, the illuminator of social life, business life and the religious life of men. We are more than reflectors—we are the light as it is in Jesus, shining in His world that men may be led to glorify your Father which is in heaven.

If we cannot become a great light-house, flashing its beams far out on the ocean of life, we can truly shine like a candle to single individuals along the shore. "You in your little corner and I in mine." Some Christians, like the moon, only occasionally are luminous with the full front; they have spells of shining. Not like John the Baptist, who was a bright and shining light every moment of his life. When a light-house fails, boats are dashed on the rocks and wrecks float along the shore. When the Christian fails to trim his lamp by prayer, and keep it full of the oil of grace, how great and terrible is the darkness for perishing mortals who are feeling after God. Christians are miniature Christs to men.

Centuries ago, in London, it was the custom for the crier on the streets to say, "Hang out your light." So Christ says to all His followers, "Put not your light under a bushel," but let it flame forth, for light means life, warmth, beauty, growth, happiness, and heaven.

Be apostles of sunshine, help scatter away the darkness, ushering in the morning of beauty and victory. Night means trouble and sorrow; only the stars save the night from despair. Be children of the light, for fulness of joy comes with the Day-spring from on high.

GOD'S PROMISES

II Peter 1:4. "Whereby are given unto us exceeding great and precious promises." The promises of God in Christ are the golden cords which bind the books of the Bible together, reaching from Eden to Paradise. The Old and New Testaments are the covenants of promise by which the Almighty Father bequeaths His infinite inheritance to His believing children. Patriarchs and prophets were called and promised by Him who could not lie, who sealed His word with an oath that you might have a strong consolation, saying, "Though your sins be as scarlet they shall be as snow; come unto Me and I will give you rest." "I go to prepare a place for you and will come again to receive you to Myself." These enduring words are the pillars of truth in the temple of the Highest. Great promise leads us to become partakers of the divine nature, to pillow our heads upon such restful words as "him that cometh unto Me, I will in no wise cast out."

Promises are God's checks upon the sacrifice of His Son, sufficient to cover all our need. An unused check is useless; it must be presented and endorsed by faith in order to payment. It makes no difference who presents the paper; he may be the most worthless and guilty of mortals. God's promises of redemption will be honored at the bank of heaven, or the universe would be bankrupt. This draft is certified by the name and the blood of Jesus and will be cashed as sure as God lives. His riches are unsearchable, illimitable, both in material and spiritual treasures, and will never grow less because of his gifts. Remember, he that asketh, receiveth; seeketh, findeth. Aspiration means realization. Over these counters, guilt is exchanged for pardon, sorrow for joy, hunger for fullness and satisfaction, poverty for riches, and hell for heaven.

GOD'S TRUE TEMPLES

Ps. 132:4, 5. "I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob." The soul being the temple of the Holy Ghost, a true worshipper will find anywhere, everywhere, and in everything among our Father's creations the dwelling place of the Most High, where the devotional man or angel may worship, love, and adore.

Jacob found his Bethel in a rude hillside, which became to him the house of God and the gate of heaven. Moses found the burning bush a sacred spot where God spoke to him in holy communion and command. In all ages, to one whose eyes had been opened, the groves are God's temples, and every bush is afire with divine flame. Where children play and men toil, where streets are crowded and cars are laden, in marts of business or on the wide ocean of commerce all may become the court of the Lord, the meeting-place with the Almighty.

Notwithstanding this glorious truth, we know that Almighty God in special places of worship dedicated to himself a meeting-place between great congregations and the All-Father. He who hath made everything beautiful in nature would have His sacred dwelling-place the noblest and most attractive of city or town; therefore the gorgeous temple at Jerusalem became the centre of Jewish worship. Here Isaiah saw the King in His beauty, high and lifted up, and exclaimed, as the altar fire burned in his heart, "Here am I, send me!" Let us remember that nothing is too costly or too beautiful built by men for the worship of Almighty God.

THE DIVINE LODESTAR

John 12:32. "And I, if I be lifted up from the earth, will draw all men unto me." Our Lord came

unto His own and they received Him not; but certain Greeks said, "Sir, we would see Jesus." Jesus said, "He that seeth Me seeth Him that sent me"; also, "He that loveth his life shall lose it. If any man serve Me, let him follow me." The words, "I will draw all men unto Me" would have been a wonderful saying if Christ had only meant those of His own people; but how grand and Godlike when He includes all races and all generations of mankind! Jesus did not mean that all men would become His followers; the magnet of the Cross draws toward Him, but all do not believe in Him, even when they know He is the divine Saviour. Some of Christ's noblest expressions were to those outside the Jewish people, such as the woman of Samaria, the Syro-Phoenician woman, and many others.

The prophets saw in the coming Saviour this drawing power when they wrote, "Unto Him shall the gathering of the people be"; "Unto Thee shall all flesh come"; "And kings shall come to Thy light and nations to the brightness of Thy rising."

His power to hold you and protect you, to bless and to save, is equal to His power to draw you. "He will hold me fast" in the embrace of His everlasting arms. Do not resist Him; yield to be drawn to His bosom by the magnet of love divine.

CAMOUFLAGING THE SOUL

Rom. 7:24. "O wretched man that I am! who shall deliver me from the body of this death?" Sin is like a dead body, ever dragging the soul down. It is an ever present evil dwelling within and without the manhood. Paul's way of freedom from the monster was through Jesus Christ the Lord, "who hath made us free from the law of sin and death." Hell is where sin is; heaven is where love is. Sin must appear to be sin before it is removed. The soul must cry out, "Against thee, and thee only, have

I sinned." Sin is wilful disobedience to God and His laws. To eat the forbidden fruit and excuse your fall by saying, "Evil, be thou my good," is to presume against the Almighty. Mercy is often hoped for as one plunges deeper into sin. How terrible to make the goodness of God a reason for continuance in evil ways! Some say, "I can be forgiven on a dying bed, and thus secure the pleasures of both earth and heaven;" but such presumptions only sink one into deeper perdition. Such hopes are vain.

Riches, honors, pleasures, camouflage the soul's real condition. It is equivalent to saying, "I have much goods, lofty honors, great influence; soul, take thine ease, be merry. All is well that ends well. I can make my peace with God at last. He is love and mercy." But at the last, sin hardens the heart till it is past feeling, and the Holy Spirit of God, ceasing its strivings, takes its everlasting flight.

THE HAIL OF THE MARINERS

Psalm 107 : 30. "So He bringeth them to the desired haven." It is customary in passing ships on the ocean, to cry out, "Whither bound? Where from? Under what flag?" Such words of friendship are cheering on the wide, wild billows of the sea. It is said that it is customary for every English Christian sailor to hail any companion English vessel with the words, "494, sir." Immediately the reply is received, "6 farther on." The meaning of the signal is that in the sailor's hymn-book, 494 is Fanny Crosby's hymn, "Blessed Assurance, Jesus is Mine," and 6 farther on, or No. 500, is "God Be With You Till We Meet Again." We are all sailing over life's ocean and may well follow the example of the sailors and sing welcome and farewell as we come and go, passing each other in the great work of life. We are all bound for one haven, one city of God. We are citizens of the same heavenly country, under the guid-

ance of one Captain, blood relatives of our Father's family. Have we not every reason for being friendly, cheering each other onward, remembering that

“Jesus reigns o'er thee,
Calm land beyond the sea! ”

We are voyaging over the ocean of unchanging Truth. “He hath founded righteousness upon the seas and established it upon the floods.” The earth is full of changes, but the sea is ever the same, like sunlight and air. Man trusts the waters as he floats his commerce upon all oceans; so he should trust the sea of divine Truth. There are no wrinkles upon its brow, no age or fickleness in its movement. From everlasting to everlasting, it is the same.

How many are drifting over life's ocean without captain or compass, liable any day to strike rocks, bergs or shoals, the prey of fogs, storms and darkness! Remember that the old ship Zion never lost a passenger, for it bringeth them to the desired haven!

A VERY PRESENT HELP

Psalm 50 : 15. “Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.” This was the text of Scripture that comforted Robinson Crusoe when cast upon a desert island, alone and helpless. It was the means of his conversion, his salvation from despair and his future reliance upon the divine Being. What Defoe pictures in his matchless story every sinful, shipwrecked soul experiences who finally comes to prayer and to trust in the Son of God. Think of the multitudes of outcasts in the deserts of sin in our great cities. They are broken in mind and spirit, friendless, homeless and forsaken. Would that all might, like Jerry McAuley and Hadley, gather strength enough to call upon the Lord, who is able to deliver them. “Look unto Him, all ye ends of the

earth." Look and live, look and fall toward Calvary's Cross, and you will rise again in hope and happiness.

It is your loving heavenly Father who speaks to you, saying, "My child, call upon Me in your day of trouble. I am your Redeemer; I am the Lifter up of the fallen; I will deliver you and you shall glorify Me!" Therefore, roll your burden on the Lord who careth for you. Your mighty Deliverer is honored in your confidential pleading, in your full surrender, in your risen life in Him. You may glorify Him in your body and spirit, which are His. You may reflect the beauty of His holiness and tell the wonderful story of His love. Oh, can it be that you shall help to glorify God? You shall increase the brightness of his shining in the hearts of lost ones. You shall lead souls into His kingdom who shall shine as the stars forever. Hear Him whisper to thee, a poor lost sinner, "Thou shalt glorify Me!" Shall it be so?

"THE GREATEST OF THESE IS LOVE"

Eph. 4 : 15. "But speaking the truth in love." It is not enough to tell the truth; a gentle compassionate spirit should accompany the proclamation. Let the words of truth come down like the life-giving raindrops on the earth, not like hailstones, destroying everything they touch. A Christian worker once said to an enthusiastic evangelist, "You fight for the Lord as though the devil was in you." It must be Christianity in love as well as in earnest. Hearts burning with love for men will find other hearts among the auditors; heart answers to heart. Justice must be tempered with mercy to reach lost ones. Obedience is slavery without loving devotion. Worship is formal and prayer is cold unless the heart goes out to the heart of our heavenly Father. He who is love itself must have love to reciprocate

His affection. God's love may burn with pain in the conscience of the sinner, but it is the love that gave Jesus to save from eternal burnings. It is the consuming fire that burns up the dross of sin and makes the soul a palace for the King.

Great truths, tempered with love, winged with mercy, become messages of salvation to multitudes. Nations should speak the truth in love to each other; they are our brothers in the great family of all people. Without love we are nothing! We are only as sounding brass or tinkling cymbals, though we may have the tongue of an angel, if we have not love clothing the truth we utter. God commands thee to love thy neighbor as thyself; thy neighboring nation, thy friend and brother.

THE VINE AND THE BRANCHES

John 15:5. "I am the Vine, ye are the branches." Is not this the most beautiful figure among all Christ's nature pictures? More complete and intimate than the shepherd and the sheep, the body and the head, the water and the bread, the sun and the light, or the sower and the seed. How beautiful the words, "I am the Vine," the one original Source. "Ye are the branches, a part of Myself. You depend on Me for life; I depend on you for fruit. We are absolutely and forever one; I am not a vine when deprived of branches, you are not branches when severed from me."

We live by His life and He lives by our fruit bearing. As He is, so are we in this world, pure as He is pure, fruitful as He is all powerful, happy when the wine of joy flows to fruitage and victory.

The stalk and the root and the branches make up the vine, and all are one in Him. We are joint heirs with Him to His riches, as the branch is heir of the stem. We are of one kin, one brotherhood, one family. If the branch is harmed, the vine feels it,

with loving, healing compassion. If the vine is assailed, the branches respond with enduring devotion, affection and appreciation. O Thou Christ divine, who gives us strength to bear fruit unto life eternal and be one with Thee at the great harvest time, one at the heavenly table, when we drink the wine anew at the marriage supper of the Lamb.

THE CROSS

Gal. 5 : 11. "Then hath the offense of the cross been done away." How can there be an offense of the cross? For the cross is a golden figure upon our churches, an ornament upon our person, embossed upon our Bibles, and is an emblem of the sacrificial service and suffering of the Son of God for the world. But the cross means the crucifixion of the flesh, the surrender of the affections, the control of the passions. Therefore Calvary is a terror to the devotees of sinful pleasure. Men put Christ to death to escape the condemning light of His character. Sin looks awful before the face of the suffering Saviour; its terrible burden bore Him to His death. The way of the cross is the way of self-denial, of enduring shame for His name and being partakers of His suffering. It is therefore contrary to the natural heart to love the way of the cross. We see no beauty in His blood till it cleanses our sin away, no glory in the Christ till it makes us one with Him in the love of the Father.

The inside of the cross is white, pure, and beautiful; there is hidden the face of Him who is altogether lovely. There is beheld the glory of His throne, the beauty of His heaven. The cross then becomes such a burden as sails are to a ship or wings are to a bird. In bearing the cross it bears us and lifts us up among the white-robed throng washed in the blood of the Lamb.

The cross changes the relationship between God and man. It gilds the hymns of the Church, it glorifies the Holy Communion Supper, showing forth His death till He comes again. The cross is our ladder to the skies, our pathway to the Highest. To die at the cross is to live forevermore with Him, where this mortal shall put on immortality and this life receive grander, wider vision in His universal realms.

THE VISION THAT STAYED

Psalm 40 : 8. "I delight to do Thy will, O my God." Duty and desire are often conflicting emotions. Obedience to the call of duty is evidence of the largest nobility of character. The slacker seeks safety in the sheltered nooks of private security when home, family, and the nation are in peril. Duty, the grandest word in the heart of heroism, has no place in his vocabulary. He has no thought of laying down his life for his friends, and much less for his enemies, as his Master did on Calvary. How quickly the superficial friend draws back when your own character or life is put on the dissecting-table by your foes!

Only in true hearts does duty blossom into ardent desire to help and defend. The noblest Christian spirit gives itself to rescue the lowest outcast prodigal; sits with him at the Father's table, rejoicing in his redemption. The religion of cold morality springing from the desire of self-protection is a weakling beside the true Christian hero. Christ-likeness is sympathetic, tender, loving toward the fallen. Jesus is the great Physician who comes to the sick, wounded and suffering.

It is said that a monk in his cell at prayer had a glorious vision of his Lord. Just then the bell rang for him to go and distribute bread to the poor at the gate. The monk was sorely tried as to whether he should lose the vision, but finally went on his errand

of mercy. When he returned, the vision remained, more glorious than before. The bell that called millions to the hill of Calvary in Europe and to suffering and sacrifice everywhere is the bell that brings the fullest vision of our Lord Jesus Christ and His matchless love.

THE ARMOR OF GOD

Eph. 6 : 14. **"Having on the breastplate of righteousness."** When everything seems against you, the whole armor of God is your defense. Thus panoplied, you will quench all the fiery darts of the enemy and be able to stand fast against an evil world. The breastplate means a coat of mail, protecting the vital parts of the body. Put on righteousness always, not your own good deeds, but Christ's purity and power. Faith in Jesus armors one with invincible protection. Christ before Pilate could have delivered himself. No power could harm the eternal Redeemer, who is just, righteous and true. He is perfect man and perfect God; wearing the robes He gives you, no harm can enter your being. Men may kill the body, but cannot touch the soul. Clothed in his likeness, the law has no claim upon you, for Christ is the Judge administering penalty. Behind Him you are shielded. He puts His arms of love and power around every guilty sinner and proclaims his freedom through his precious blood. However weak you are, you are strong in Him. O glorious righteousness of the Son of God! It is yours forever; nothing can separate you from Him while eternal ages roll. The great Protector has wrapped you in His robes.

It is not an external breastplate, but woven into your very nature. He has imparted himself to your being, transforming your spirit into angelic beauty, made one with himself. He covers you from the sins of the past, the temptations of the present and the fears of the future. 4

HOPE

1 Thess. 5 : 8. "And for an helmet, the hope of salvation." The helmet protected the warrior's head, so hope removes fear and trembling, making the Christian soldier strong in the confidence of victory. Hope is half the battle; it is like the inspiration of music to marchers; it helps to lift one's eyes to the hills, whence cometh our strength. Hope beholds the power within the veil, where the Forerunner dwelleth, where the anchor of hope holds. Hope refuses to look on the dark side, seeing only light and liberty beyond. Hope never studies the lesson of retreat, but ever moves forward, following the beckoning beam of heavenly shining. Hope is the angel of the inventor and discoverer, as well as of the soldier and Christian. When men lose hope, they faint and perish. Then the dynamo is broken, the fire is dead, the light has gone out.

Therefore we are saved by hope. Christ is in the soul as a present experience and a glorious hope of immortality. We are more than conquerors, thrilled with this divine expectation. Hope makes us more and more like Him in resurrection life and spotless beauty.

The Beloved John is called the apostle of love; Peter and Paul, of hope; James, of faith; but all are one in Christ. Hope is the anchor, faith the cable, and love the Rock of Ages.

Hope is the helmet crown on the brow of the other graces. He who hath this hope purifieth himself even as Christ is pure. He dwells already in the beginnings of his inheritance. The flames of hope from his helmet crest illumine the dark valley; in age and feebleness the battle is over, the fight is won; hope has enabled you to keep the faith, to win the crown as morning dawns on the shining shore of the haven. Let us protect the head with hope, for it is where thought dwells, where plans are made, will decides,

conscience directs, and reason works. Losing the head, we lose all; for head and heart are one.

"THIS GREAT AND WIDE SEA"

Psalm 107 : 23, 26. "They that go down to the sea in ships." "They mount up to the heaven, they go down again to the depths." The sea in its immensity, wild wastes and unexplored depths is full of mystery. How many went out with the tide the past few years and never returned again! They sleep in the depths of the deep blue sea, while millions of homes are desolated. They rest from their labors till they rise with us in the deathless life.

Some have said prayers and dropped wreaths of flowers over the sea where the ship went down, while the minor moan of solemn music from the rolling waves and winds joined in the funeral anthem. Only a plank is between us and those invisible, mysterious depths where lie unconfined our dear ones. What revelations the sea could make of its unsearchable riches, argosies of treasure, Westminster Abbeys of the loved and great!

The ocean mirrors God as grandly as any object in the natural world. No syndicate disputes your right of way across its waters. "Whosoever will may come," is the sea's free call to all nationalities. God's path is in the great waters. He goeth before thee; His love is measureless as the great deep and as munificent. The sea bares its vast bosom to the sun, that all climes may be blessed with the mists of the morning, the verdure and beauty of field and forest. Without the ocean the earth would be a planet of barren rock. Christ is the sun of righteousness, shining upon the ocean of God's love.

REDEEMING THE YEARS

Eccles. 3 : 15. "God requireth that which is past." The Christian evil past is under the blood of cleansing; his sins are blotted out, cast into the depths of the sea of oblivion, while his past good works will increase his eternal reward. Do we sigh, like Lord Byron, over a wasted past, or do we say with Solomon, "All is vanity and vexation of spirit," or with Goethe, "I have scarcely tasted twenty-four hours of happiness in all my career of eighty-four years"? We should remember that wasted yesterdays may be redeemed, not lived over again, but forgiven, so that to-day and to-morrow may be what you wish yesterday had been.

All must answer for their sinful past unless hidden with Christ in God. He is our only hope of glory. Our first duty is to receive Him and follow Him forever. He will guide you out of the old path into the new life and become your unfailing Friend in all coming days. He is the Healer of lacerated hearts, shadowed by bereavement and anguish. He is a living, personal Companion.

There need be no lamentation when dwelling in Him. The present will be full of comfort, the future bright with hope, and your life one of eternal springtime. Oh, what a boon is existence when we realize that our heavenly Father waits for our homecoming, our Elder Brother is to be our eternal Companion and the Spirit of God is to be forever with us, while ministering angels whisper words of cheer, waving beckoning hands of welcome as we approach the golden shore!

THE ALL-SUFFICIENT GRACE

II Cor. 12 : 9. "My grace is sufficient for thee." Grace is a free gift; it is divine favor from the heart of infinite mercy and boundless love, manifested in

the human soul. Grace is the riches of God poured into the poverty of man. When all else fails, we may truly exclaim, "Thou remainest; thou art the same." Thy years and love shall not fail. The heavens shall wax old and perish, but Thou, O Christ, art alive forevermore!

Is not such grace sufficient for thee in the midst of all ills, trials and difficulties? Grace is not medicine given for healing; it is the Physician himself. "I am thy healer; My presence will go with thee. Cast thy burden upon me; I will sustain thee." Christ does not go and come, like an earthly healer. He is with us always. We shall need His perpetual supply of grace in the ages immortal, just as we do here.

To be without Christ in great sorrows and struggles, we are filled with discontent, misery and despair; we cannot comfort or save ourselves. We are finite, He is infinite. He can make us perfect, as He is perfect, in moral loveliness. He cleanses the soul into whiteness, fills every longing vacuum, solves every mysterious problem of life. Is not His gracious presence better than removing little pains, obstacles and troubles? All His wisdom, power and holiness go with His grace. Is not the gold mine greater than the current coin? Is not the fountain better than the little drops poured into our cup of sorrow?

SLEEP

Psalm 127 : 2. "He giveth his beloved sleep." Sleep seems a waste of time to many active people. They associate sleep with the sluggard, and therefore retire late and rise early; whereas sleep and rest are as divinely ordered as toil, or as night and day.

Death is made beautiful by being called a sleep; we sing "Asleep in Jesus"; we read, "Stephen fell asleep"; "Our friend Lazarus sleepeth." We shrink

from death, but when weary we welcome sleep, notwithstanding how much alike they are. In both we sink away into unconsciousness, letting go of everything visible, trusting that we shall awake in the morning in safety and delight. We have believed that ministering angels will watch over us and awaken us. Every night the whole world of being surrenders into the arms of Him who giveth sleep. If our day could be a repetition of the night, then our faith and soul surrender would be complete. We trust to the Spirit of the Almighty hovering over us when we give up to the embrace of sleep; we are then as helpless as the child in the cradle.

Rest is the luxury of life, restoring all wasted energies. It is like a new birth to manhood. All difficult thoughts and problems have a solution in the morning when the mind is clear and the aching heart ceases to pain. How can we be willing to receive such priceless gifts from the Infinite in the sleeping hours while we resist and oppose him in the day, the only time our will can assert itself? He who keeps the world going in the sunlight will care for all things while you sleep between the days. "He that keepeth thee will not slumber." He will preserve thy lying down and thy rising up, thy going out and thy coming in, from this time forth and even forevermore.

Is this not the prayer we never outgrow—"I pray the Lord my soul to keep"? We know we can do but little to keep either soul or body, during night or day. His hand, like a mother's on the brow, soothes to sleep the weary child, and his lips kiss us awake with the morning light. He is nearer than lover, parent or friend; he will awaken us in the eternal morning when we shall rest without slumber, having day without night forevermore.

THE KING'S PATIENCE

Rev. 1 : 9. "I, John, your brother and companion with you in tribulation, and the kingdom and patience of Jesus Christ." The true kingly rule is one of patience. Christ's life is a picture of patience beyond the skill of artists to portray. No quality of character stood forth in bolder relief. Behold Him in His all-night trial. "As a sheep before her shearers is dumb, so He openeth not His mouth." When chastised and bruised for our iniquities, He is silent. When in the agony of the cross, He cries, "Father, forgive them." Perfect patience is written over all our Lord's life.

He was the Great Physician in a world hospital where were the wounded, sick, and dying. In the midst of such suffering, requiring His sympathy, attention, and healing touch, He manifested the most sublime and tender patience. He had crowds everywhere attending Him, whom He patiently served, with words of comfort for the troubled, food for the famishing, healing for the sick, life for the dead, and pardon for the sinful. Listening ever to the moans of suffering, the cries of the needy, the shrieks of maniacs, He was the one matchless incarnation of long-suffering compassion. When His enemies were plotting for His life, trying to entrap Him in His speech or in His miraculous works, He was calm as heaven, peaceful as God. When misunderstood by His own disciples, He was patient as a mother with her child. He endured, waiting for His Calvary, His Easter, His Olivet farewell. He looked down the ages for the final triumph of His kingdom. He came to Patmos to let His beloved disciple catch a vision of the city of God coming down out of heaven to be established in a new earth wherein dwelleth righteousness. After patient waiting cometh triumph; after Nero and the Roman Empire which banished John, comes the King of kings and Lord of lords,

who will reign over all kingdoms and peoples and tongues.

THE SECOND APPEARING

Matt. 24 : 44. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." As sure as the Word was made flesh and dwelt among us and we beheld His glory, Christ is coming a second time, personally and victoriously. There is no uncertainty about His coming again, except in the time. The effort to fix the date has caused mortal mistakes and mischief. As the first coming was a personal visible appearance, in like manner as He went up into heaven, He will return to reign. John said that every eye shall see Him, and Jesus, before the high priest, exclaimed, "Ye shall see the Son of man coming in power and great glory." How can any one so interpret these plain words of the Saviour as to make them mean the coming of the Holy Spirit into the hearts of believers? The Comforter has a special mission to convict, convert, sanctify and apply divine power to the saving and cleansing of the human heart. Christ's second coming is to inaugurate His kingdom in this world, to create a new heaven and a new earth.

The Holy Spirit dwelt in the hearts of the prophets and the people in Old Testament times. Perhaps some said in those days, "Where is the promise of His coming? He is with us now in spiritual presence; why look for a literal, personal appearing?" Following such advice the Church would have died and prophecy perished. Is it not equally fallacious to consider the second coming as a spiritual manifestation which has always been in the hearts of Christ's followers? Why did our Lord say, "Watch and be ready," if there was no other coming except His spiritual presence, which was in their hearts at that very moment? Why did He mention some signs

as evidence that His second coming was near if there was to be no visible appearance, nothing but what the Comforter bestowed at Pentecost?

SPIRITUAL SATISFACTION

Ps. 17 : 15. "I shall be satisfied when I awake with Thy likeness." Created in the divine image, it will be fully restored when we see Him as He is and are glorified together. The joy of Jesus is a satisfying portion the moment we believe in Him, but, in the wider realm and larger capacities of the future, we shall become more gloriously satisfied with the brimming cup of delight in His presence. In this life we know not what we shall be sufficiently to describe heavenly happiness. A little girl trying to draw a picture of a brilliant sunset exclaimed to her teacher, "I can't draw glory." It is the province of the Infinite Artist to create glory but not to reveal its full splendor to His children on earth. When we see and know, we shall be fully satisfied.

How many seek soul satisfaction in material things, vanishing delights, forgetting to quaff the spiritual elixir flowing from the heart of Christ! We search for the philosopher's stone that will turn everything into gold, finding only yellow dust at last.

Christianity is the opposite principle and seeks to turn gold into everything beautiful, useful, and needful. How more and more satisfied one becomes who lives the sacrificial life of love, kindness, and benevolence for lost and suffering humanity!

HUMILITY THE EYE-OPENER

Phil. 2 : 3. "Let each esteem other better than themselves." The egotistical mind doubts all but its own assumed superiority. "Is it true, John, that you think that you and your brother Sandy are the only

real believers in all Scotland?" "Ay, an' I begin to hae my doots about Sandy." How narrow and self-confident some people are ! Would that their eyes could be opened to behold the wider horizon of God's love and mercy that endureth forever and is like the wideness of the sea! Humility of soul clears the atmosphere that we may see good in others instead of thinking we only are left of the Father's faithful followers.

The spirit of honoring one another often entertains angels unawares, and at least gives happiness to those in whom we repose such implicit confidence. Esteeming others better than yourself puts the heart in an attitude of worship and praise to the heavenly Father. Continuous criticism prevents thanksgiving to God and is liable to unite such persons into a kind of mutual admiration society for themselves alone.

Thomas à Kempis says, "Whoso knoweth himself well groweth more mean in his own conceit and delighteth not in the praise of men. Vanity, the opposite of humility, goes strutting through the world seeking honor from men and forgetting God. What a contrast the humble Christian presents, hidden away in the secret presence of the Almighty!

Ruth, esteeming Naomi better than herself, refused to part from her, saying, "Thy God shall be my God." Seeing good in others and following them as they follow Christ, we become like Him under whose shadow we abide. Humanity desires ever to behold love incarnated in human action, walking Bibles, who are sent through the world after Christ's ascension into heaven. They are miniature redeemers, representatives and faithful ambassadors, seeking to reconcile lost men to God.

ENTIRE CONSECRATION

I John 2 : 17. "He that doeth the will of God abideth forever." This text is inscribed upon the

tombstone of D. L. Moody. It was the motto of the great evangelist's life. When Mr. Moody visited England, he heard a preacher say, "The world has yet to see what God will do with and through and by the man who is wholly surrendered to Him." Mr. Moody exclaimed, "I will try to be that man!" He faithfully kept that resolution, walking in the steps of his Master, obeying His will, and becoming the mightiest Gospel minister of his times. The endowment of the power of the Holy Spirit made him a spiritual giant, attracting multitudes into the kingdom of Christ. He preached everywhere about being born of the Spirit and then filled with the Spirit. With him, entire consecration prepared the way for the entire fulness of the Spirit's presence. "Emptied that He might fill me." Other great evangelists have followed in his footsteps: Meyer, Murray, Chapman, Torrey, and Billy Sunday.

The Christian world should remember how Christ loved the church and gave himself for it, that He might sanctify and cleanse it and present it to the Father a glorious Church, without spot or wrinkle, before the presence of His glory, with exceeding joy. The only method by which such a victory may be obtained is for each individual member to receive the fulness of the Spirit's power and become a miniature Christ in the world. When this glorious consummation is realized the song universal will be sung, "Unto Him be glory and majesty, dominion and power, now and ever more."

"IF I ONLY HAD!"

Luke 19 : 42. "If thou hadst known." A keeper at a drawbridge did not watch the semaphore. Failing to close the bridge, he allowed a trainload of passengers to plunge to their death. Ever after he could be heard whispering to himself, "Oh, if I only had! If I only had!" He might have known if he had

watched the signs. How many could escape the pits of peril if they would profit by the experience of others, but how natural to follow like dumb animals friendly associates whose steps take hold on death, whose failures and wrecks lie along the pathway of life!

How soon the signs of warning will be hidden away forever! The present is the precious moment for action. Only those blinded by passion rush on regardless of danger. The drunken engineer will run his train past the signal, and, after the wreck, hide himself from the face of his fellow men, crying out, "If I only had not taken that last awful chance! But now it is forever too late!" God's signals are plain; he who runs may read, but oh, how many rush by, taking time's fast express to the abyss of ruin! They are willing to be guided by the false lights of brilliant skepticism, of fashionable sins, of attractive infidelity, and by the red lights of lust and pleasure. They dash themselves against the Rock of Ages rather than build upon the foundation which cannot be moved. To-day, if you will hear the Master's voice, harden not your hearts by neglect. This is your day; you may never have another. Put not your head into the lap of Delilah, but upon the heart of your Redeemer. Let not your eternal requiem be, "Oh that I had known!"

THE PENTECOSTAL GIFT

Acts 1 : 8. "Ye shall receive power." Power to make the mountains of sin flow away into the sea of forgetfulness. Power to level the little hills of self till the soul is one beautiful plain of harmony and fruitfulness. Power to cut a channel for the river of life and peace, ever flowing through this garden of the Lord. Power to wash your spirit whiter than the snow, like the purity of Paradise, where birds

sing, flowers grow, and hope eternal springs from the soil of the soul.

The very atmosphere of this life-giving power is restful, luminous with the light of the sun of righteousness. All the glory and joy of the first Eden is recreated where sin once abounded. "All power belongeth unto God." "All power in heaven and in earth is given unto Me," says Jesus, and the Holy Spirit on Pentecost transmitted this power of deity to the early church. Power to become like Christ, to witness for Him, live and die for Him, and reign eternally with Him.

Many Scripture passages express characteristics of this power, such as "endued with power from on high," "filled with all the fulness of God," "create in me a clean heart, O God," "sanctified holy and preserved blameless unto the coming of the Lord Jesus Christ," "have ye received the Holy Spirit since ye believed?" Are not many of our hymns prayers for this purity?

God's words thus lift up an ideal we all may reach, and our songs sing of an altitude we may obtain. The whole Christian world should pray that this baptism of fire may burn up all the dross of sin and make mankind fully ready for Christ's second coming and for eternal residence with Him in glory.

THE TRANSFIGURATION

Mark 9 : 2. "And He was transfigured before them." The transfiguration was preliminary to the crucifixion. After that wonderful night in the mountain, Christ's face was ever set toward Jerusalem. The two heavenly visitors had talked with Him about Calvary and the resurrection. It seemed a cabinet meeting of the heavenly ministers with the great Ambassador. Moses and Elias stood for the law and the prophets of the past; Jesus for the end of the law, the fulfilment of prophecy of the future.

What a sublime pinnacle in human history was this scene! Here the visitors beheld the glory they had longed for in life, and the three favored disciples had witnesses to the immortality of men and to the fact that we shall know each other there. All heard the voice of the Father, testifying to the deity of the Son—"This is My beloved Son; hear ye Him." There is none other name but Jesus only. The disciples, after that heavenly vision, saw Christ in a light never before realized; they knew the splendor of divinity was veiled in His flesh. He was the Unchangeable One ever after. They were commanded to tell no man of this revelation until after the resurrection, perhaps because a vision is an individual affair, useful mainly to those who see it, not being understood or believed by others.

When our Lord arose from the tomb, the transfiguration became an added glory revealed to all Christ's followers, but originally it was a vision given for a special purpose, like that which Isaiah, Paul, and John beheld that they might become greater workers in the mission of bringing the world to Christ. Ordinary experiences of Christian people must not be depreciated because of the fact that some have had remarkable visions.

"ABIDE"

John 15 : 5. **"He that abideth in Me, and I in him, the same bringeth forth much fruit."** There can be no separate spiritual life apart from Christ, the Vine. In Christ we are accepted of the beloved Father and able to do all things. We are members of the body of Christ, of which He is the head. We eat of His flesh, drink of His blood, that we may be made partakers of the divine nature. As it takes all the blood of the body to keep one finger alive, so it takes all the life of the vine to keep one twig in fruit-bearing

condition. It takes all the blood of Jesus in vital union with the soul to keep the most humble believer a perfect fruit-bearer.

"My life in thee, thy life in me,
Makes fruitage forever mine."

How sacreligious it would be to say, "It is no more I that live, but the beloved apostle John who liveth in me." But when our Lord says, "Abide in Me," we do not wonder, for He is God over all and blessed forever more. He is our Preserver and Saviour, supplying all human needs for time and eternity.

The word "abide" would not be written ten times in seven verses of this chapter if it were not the dearest, sweetest, sublimest expression of our most intimate oneness with the being of our Lord. It is also one of the richest words in hymnology.

"When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me!"

THE PHILOSOPHY OF PAIN

II Cor. 4 : 17. "For our light affliction, which is for the moment, worketh for us a far more exceeding, eternal weight of glory." It is known that the pearl is formed by a grain of sand getting entrance into the shell of the oyster, and thereby causing pain to its sensitive body. The oyster covers the strange body with a slimy secretion, rounding off all sharp angles, molding it into a polished pearl. What seemed a trial is converted into a jewel, radiating all the tints of light. Paul may have been thinking of his thorn in the flesh when he penned the text. He realized that a momentary trouble, quietly accepted, becomes a gem for the crown of glory.

So burdens of sand in a shell have produced pearls worth millions of wealth, adorning the crowns of emperors. Nature thus furnishes facts explaining

the philosophy of pain. No chastisement at present appears joyous, but afterward it yieldeth the peaceable fruits of righteousness in the glory of character that will shine on as the stars forever and ever.

The culture of suffering elevates the soul to the very heights of perfection, if it is a willing submission, a thankful service. Every one has his cross or burden, secret or visible, that will blossom into beauty like Christ's tree of the cross, if we can say, "Thy will be done." If a broken oyster mends its shell with a pearl, we should not wonder that a broken heart may be mended with the blood of Calvary, the ruby of redemption. We know that rocks do not make soil till crumbled nor the flint fire till smitten; that the angel does not come from the marble till it is chiseled.

BEGINNING RIGHT

Matt. 6 : 33. "Seek ye first the kingdom of God." A good beginning means a good ending, and a beginning should always consider the ending. Christ should be yours first, last, and all the while. All else of life is the scaffolding of character. Do not give God an inferior place in your life. Deathbed repentance is only trying to save the wreck on the rocks; it will not restore the lost opportunities of the voyage, the youth and manhood of the life. To-day the Saviour calls; hear Him now; those who seek Him early shall find Him. Human character is cumulative; begin early to grow in grace if you would reach toward the full stature of the Christ. Early days lost can never be recovered. Perform what you ought at the time you ought and avoid failure.

The men who went to work in the Lord's vineyard at the eleventh hour accepted the first offer they had, like the thief on the cross. How unlike those who have rejected all pleadings throughout a long

life! Remember God's words, "Because I have called and ye have refused, when your fear cometh I will not answer."

Our Lord came to save the world at the right period of human history, in the fulness of time. Christ was promised at the beginning of creation; He has always been ready to receive prodigal souls, but how often we cry, "Go Thy way for this time; when I have a more convenient season, I will call for Thee." He came that we might have life. How can it be that men will choose death instead of life?

THE ETERNAL WORD

John 1 : 1, 2. "In the beginning was the Word; the same was in the beginning with God." Christ is called the unbeginning beginning and the unending end—the Alpha and the Omega, the all and in all. From creation He saw the end of time and the cycles of eternity. He endured the cross for the joy of His coming universal kingdom. He viewed from afar the coming magnificent tapestry, the production woven by divine fingers, a perfect masterpiece of shadows and sunshine, of brilliant beauty upon a dark background of suffering. He saw this mosaic of human character adorning the galleries of eternity.

Christ is called the Word. Words express thoughts, action, life. Our Lord is the express image of the Father's thought in creation, nature, redemption and glorification. Words are close to mind and soul, inseparable from them; so Christ was with God, was God. We know His words better since He was made flesh. He thus translated divinity into humanity in a language all could understand.

Jesus did not begin to live at Bethlehem, for on both sides of Christ stretches eternity. He is contemporary with all history in this world and in all

worlds. Take Jesus out of the Bible and it crumbles into dust.

Behold Him; He breathes on men and they receive the Divine Spirit. He touches eyes and ears and whole bodies into life from the dead. He draws all men toward His bleeding arms and on His bosom the love and mercy of the All-Father is known and felt. Are you sheltered here under the shadow of the Almighty? Are you a friend of the Friend who sticketh closer than a brother, who, having loved you, will love you forever?

THE LIGHT OF LOVE

Rev. 21 : 6. "And He said unto me, It is done. I am Alpha and Omega, the beginning and the end." God rested on the seventh day of creation. Not that he was weary, but as a lawyer rests his case after the argument is presented. God ceased at that time building worlds. On Calvary's cross Jesus cried, "It is finished." Here the redemption of a race was accomplished. At the second coming of our Lord the records will be closed, destiny sealed, justice take the place of mercy, and earth's millions will come to judgment. This is the divinely appointed end toward which the whole creation moves.

In the beginning, God; in the ending, Christ. "Even so, come, Lord Jesus." Earth's incompleteness will reach perfection when we see Him as He is, face to face. The whole Christian world looketh for this hour, and the whole creation waiteth for this redemption.

When moral probation is thus completed, the tabernacle of God will be with men. The flood finished the career of men in Noah's time. The world of mankind reveled in sinful pleasure till Noah entered the ark. Will it not be so when the last trumpet sounds? Many will awake from their dream of security in everlasting shame and contempt. God's

government must be the same in all worlds. He is the unchangeable One. When His Son comes to reign, how small will appear the trivial things of this life, which have drawn us away from the true, the beautiful and the good!

PREACHING CHRIST

II Timothy 4 : 2. **"Preach the word."** Preaching only opinions is feeding the people on husks, but proclaiming convictions of Gospel truth or real soul experiences is feeding the flock with the bread of life. Refined human theories, moral essays, mere speculations, seasoned with doubts, are not drawing cards to attract a congregation. In His immortal addresses, Jesus never indulged in opinions. He proclaimed facts, truths, verities, with absolute certainty of their reliability. He left no uncertainty in the minds of His hearers. He said, "I am the Way, the Truth, and the Life. He that believeth on Me shall have everlasting life."

Positiveness is the power of all great preaching; guesses and possibilities are not pillows for the repose of the soul. The minister is God's ambassador, not with plenipotentiary powers or discretionary license, but with the unchangeable written words of the terms of peace between God and His wandering children. Therefore, he must be overwhelmingly certain that he knows the divine will and is proclaiming it without fear or favor.

Men who are dealing in immortal futures cannot afford to make a mistake; they must win or lose forever. No faithful messenger of God would put to the parched lips of dying men his own milk-and-water mixture of opinions, when the elixir of life from the cup of salvation is extended by the hand of the Great Physician. Preachers who do not know that Christ has saved them, commissioned them, and endued them with the Holy Spirit's power should

"tarry until"; they should wait for the promise of the Father and get the vision of the glory of God in the face of Christ.

Those who preach their doubts about the virgin birth generally need the new birth; those who see only the human side of the Master need a look at the Godward side, that they may cry out, "My Lord and my God!"

The soul cares little for theories; it calls ever for facts. We must know! We must feel! We must see Him who is invisible. The agnostic is the blind leading the blind to the abyss. When the preacher has seen the face of God in Christ, his whole presence becomes electric with power; men are convinced when he is speaking the truth as it is in Jesus.

It is said that Daniel Webster, while spending the summer in New Hampshire, attended service every Sabbath in the little country church. His niece asked him why he went there when he paid little attention to far abler sermons in Washington. He replied: "In Washington they preach to Daniel Webster the statesman; but this man has been telling Daniel Webster the sinner of Jesus of Nazareth, and has been helping him." The minister who preaches Christ crucified on the cross of Calvary, dying for a lost world, is helping to draw all men unto him.

THE FORTY DAYS' TRIAL

Mark 1 : 13. "And He was in the wilderness forty days, tempted of Satan." At our Lord's baptism, the Father testified, saying, "This is my beloved Son, in whom I am well pleased." The devil, as in Eden, cast a cloud of doubt over the divine Father's words, saying, "If thou be the Son of God," as though there was uncertainty about the fact. Does not Satan say the same to us? "If you have been converted," introducing a doubt that might lead to despair. Again he whispers to the believing soul, "If Jesus is the

divine Saviour, examine with me his claims. I can show you that He is only one of the best of humans." How subtle, how snake-like his insinuations!

Satan appears as an angel of light to Jesus, saying, "Make these stones bread; you are hungry." He asks him to do a right thing in a wrong way, to follow the tempter instead of the will of God. Every time Christ answered him with the words of Holy Scripture, "Man shall not live by bread alone but by every word of God." In the next temptation the devil quotes the Bible, "He shall give his angels charge concerning thee." But Jesus matched him with the words, "Thou shalt not tempt the Lord thy God." At last Satan offered Him an easier way than Calvary to win the world to himself by worshipping the evil one, which would be following Satan's example when he rebelled in heaven. Christ replied, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Our Lord knew that Satan's rule was temporary, while He would reign King Eternal.

Jesus went forth from the forty days' trial, from the desert loneliness and the wild beasts of passion, victorious over all evil. He was conscious that legions of angels were waiting to comfort and defend Him. How beautiful to know that we may come forth from supreme trials more than conqueror, attended by a retinue of angels!

SELF-SACRIFICE OF CHRIST

John 18 : 8. "If, therefore, ye seek Me, let these go their way." When the mob was seeking to arrest Jesus, turning to His alarmed disciples He said to His persecutors, "If you are seeking Jesus of Nazareth, I am He; let these go their way." Christ, who is seeking the salvation of mankind, in His own hour of greatest peril thinks first of the safety of His little group of followers, as though He says,

"I am ready for you to arrest Me, but you must spare My disciples."

As soon as Jesus said, "I am He," they went backward and fell to the ground. Thus our Lord gave His disciples time to escape while the mob was helpless on their backs.

Calvary was only the climax of the self-sacrifice of Christ. His whole life manifested this spirit. He washed the feet of the disciples for an example of humility. He fed the multitude who followed Him only for the loaves and fishes. He worked miracles for people who had no other interest in Him than to receive benefits. His whole life was for the sake of the happiness of others. On Him was laid the iniquity of us all.

Christ speaks to the eternal law of God, saying, "Strike Me, but let these go free. Bruise Me, but do not harm them. I am here to lay down My life for men, here to be scourged, wounded, and crucified. I can be satisfied only in the salvation of My lost children." Only this spirit of loving kindness and forgiveness, as old as eternity, can carry us through eternity.

Would you not delight in such sheltering care as the Master gave to His disciples when He stood between them and His enemies from the Sanhedrin, supported by Roman soldiers? Does He care for you with the power of divine protection? Is He with you always in the journey of life, leading you in the way that is everlasting?

BEING IN CHRIST

II Cor. 12 : 2. "I knew a man in Christ." Do you know yourself to be in Christ? What a blessed union and fellowship is yours! Have you ever had a special visit with your Lord when His loving Spirit swept through your being with inexpressible delight? Then you have had blessed assurance that

"Jesus is mine"; perfect peace and heavenly communion. Like the great apostle, you could hardly tell whether you were in the body or out of the body, but you did know that you were dwelling in a paradise richer than Eden.

After such a consciousness, one is not troubled with doubts and fears about His divinity, ability or willingness to do all He has promised for His believing children. All uncertainties, like fogs, are swept away by the brightness of His shining. One seems to dwell in an atmosphere of eternity. In Him we live and move and have our spiritual being, with fresh views every evening and new every morning. To live is Christ, to die is gain.

The brother of the sisters at Bethany was caught up for four days into Paradise, like Paul, but the word of Jesus called him back to the embrace of friends and loved ones. His mouth was sealed, like the apostle's. He had heard words impossible to put into human speech. He knew the heavenly secret of life after death, of ineffable fellowships with Christ and the redeemed. We must be in the Spirit if, like John on Patmos, we are to enjoy such a vision of our Lord, and ever afterward walk as seeing Him who is invisible while treading the soil of time. Would you like to have a look through one of the windows of eternity? You may have it by faith in Him. The eye of the soul is surer than physical sight; the certitude of seeing by faith is richer and sweeter and more abiding than any of the feelings of sense. It is living the forever life here; it is seeing beckoning hands and listening to calling voices; it is having your affections set on things above, where Christ is and the holy of the ages dwell.

BELIEVING IN CHRIST

John 3 : 15. "That whosoever believeth in Him should not perish, but have eternal life." When a

person accepts Christ by faith, the Divine Spirit pervades his heart. A new atmosphere envelops his soul. He may not be able to analyze the change, but he knows that the whole scenery of his life has been glorified and the furniture of his being renewed and his ambitions elevated.

The crucial turning-point is to believe Christ's person as a Saviour and Christ's words of promise. We are not to be guided by present emotions or pulse consultation. We are to trust the Physician, without minding the explanation of the remedy or the diagnosis of the disease.

Those who are unable to argue, philosophize or reason, even the illiterate heathen, can believe, receive and rejoice in Him. It is not necessary to possess the power of introspection or spiritual analysis with which to examine inward experiences, but to trust wholly in Christ, who knows what is in man and will supply every need according to His riches. We calculate time by the sun and measure eternal years by faith in the Sun of righteousness. As the mind regulates the body so faith guides the soul; as loss of mind ruins the body, so loss of faith imperils the manhood. The will, the emotions and the intellect become warlike without faith in the Prince of Peace. Faith is the dove of hope, bringing the olive leaf of peace to the troubled mind. Devoid of faith, imagination pictures a thousand ills that never come, while perfect trust, like a child, rests unafraid, untroubled in the arms divine. Faith gazes lovingly into the unveiled face of Him who is building mansions, and whispers, "Abba, Father, my Saviour! Mine forevermore!" Faith in nature's laws, in earthly things, is but a lower type of faith in the living God, for this is faith that works by love and purifies the heart.

"NONE GOOD BUT ONE"

Matt. 19 : 17. **"Why callest thou Me good? There is none good but One, that is, God."** Jesus never denied His deity when questioned or assailed, but, in order to elevate the mind of the rich young ruler from merely human goodness to that of the divine Father, He said, "There is none good in this highest sense but God," knowing that He himself was God, as He often affirmed, when He said, "I and My Father are one"; "He that hath seen Me hath seen the Father"; "I that speak unto thee am He." When the high priest at the trial of Christ said, "Tell us whether Thou be the Christ, the Son of God," Jesus saith unto him, "Thou hast said; nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Was not Jesus crucified under the charge of blasphemy because He claimed to be the divine Son of the Father?

It is said that our Lord contradicted himself when He said, "There is none good but God." But He was simply directing the mind of the speaker away from himself, whom the young man considered only a good teacher, an ordinary human, up to the heavenly Father. Christ did not wish to be called good in the human sense, as unbelievers to-day compliment Him, as being among the best of humans, the climax of manhood, the finest and noblest example of holiness among men. Jesus never denied what John said of Him, "The Word was with God, and the Word was God, made flesh to be God with us." The Father testified to the deity of Jesus when he said, "This is My Beloved Son, in whom I am well pleased."

"Good Master" was the way the Jews had of addressing religious teachers; our Lord refused to occupy the position of a finite teacher. He must be recognized as the divine Saviour, the God over all and blessed forevermore.

DOUBT AND TRUST

John 20:28. "My Lord and my God!" Unbelief is unwillingness to trust in God. Doubting is a cloud over the soul, longing to see the light. The two are as wide apart as the poles. Thomas was a doubter, thirsting for the truth about the resurrection of Jesus. Judas was an unbeliever who loved wealth and wordliness instead of Christ and holiness. The one hanged himself; the other cried out for joy, "My Lord and my God!" Has not every great believer been an honest doubter? Is it any more wrong to doubt when searching for the truth than to have temptations? Are not both elements of the fiery trials which tend toward the perfection of virtue, the glory of the crown of life and the final victory of the soul?

Blessed are they who have had visions of the Christ, finally dispelling all doubts, and more blessed they who can believe without seeing the physical form. But our Lord is willing to give the troubled ones the evidence of His precious presence. We can remember the hour when we were risen with Christ and felt His individual personality by our side, walking with us all the way.

When it is the vast question of Jesus and His resurrection, one should not be blamed for wishing to be sure. When He becomes our light, the bats of doubt are banished by its effulgence. Thomas feared the resurrection of Jesus was too good to be true. When he beheld Him, he was ready to die for Him.

It is said that Horace Bushnell, while in Yale College, stood in the way of many young men during a great revival of religion. He was a great doubter. At last he said, "I am sure it is better to be good than bad, virtuous than vicious. I will then be obedient to the light I have." The more he came to know Christ, the more light he had, until Bushnell became the greatest minister in New England.

WHAT JESUS BORE FOR OUR SAKES

Luke 25 : 39. "Behold My hands and My feet, that it is I myself; handle Me, and see." Pascal once said, "Jesus only let His wounds be touched after His resurrection." The hope of humanity was in Christ's scars more than in His life and teachings. His blood is our life; His wounds our plea. To the doubting world Jesus says to-day, "Reach hither thy hand and thrust it into My side; be not faithless, but believing." Let us touch the print of the nails with the finger of faith and exclaim, "My Lord and my God!" Our hope is in His bleeding wounds. Nothing so beautiful as the scars of redemption. They will speak in never-ending eloquence through all eternity. Wounds are Christ's credentials. Millions have been sheltered in His riven side. They have identified their Saviour by the print of the nails and the bleeding brow—

O sacred Head, now wounded,
With grief and scorn weighed down!
O sacred Brow, surrounded
With thorns, Thy only crown!

A young lady seeking Christ was requested by Evangelist Morehouse to kneel and read the fifty-third chapter of Isaiah using the personal pronouns I, my and me. Soon she was sobbing bitterly, and as she read "He was wounded for my transgressions; the Lord hath lain on Him all my iniquities," she exclaimed, "Oh, Mr. Morehouse, is this true?" "Does not God say it?" he replied. "Then," she cried out, "I am saved; for all my iniquities have been laid on Him, and no stroke remains for me."

GOING ALL THE WAY WITH JESUS

Matt. 26 : 39. "And He went a little farther." Jesus went farther than any other being for the

salvation of men. He went all the way to Gethsemane, Calvary, the sepulcher and to glory. If He had not taken that last step, all His other steps would have been unavailing.

Our Lord did not fail humanity in this crucial hour of human destiny. When the sins of the race pressed Him upon His knees, His shoulders bore our burdens, His blood paid our liabilities, purchased our pardon, cleansed our natures, that we might be pure to see the Father.

No earthly friend could go so far as Jesus did. They have not the infinite strength, are liable to fall asleep in the supreme moment, or flee away in the hour of danger. When Jesus went a little farther, He was alone! Forsaken! An hour before He had tenderly said "Remember Me," but now all had forgotten Him. He must tread the winepress alone, drink the bitter cup to its dregs till, in His solitary anguish, with the Father's face turned away, His precious blood, a crimson sweat, stood upon His brow before His side was pierced.

Millions are glad Jesus went a little farther. There are other millions who should take that last step, out of self into Christ, and then into glory. In our Gethsemane we are not alone, for He said, "Lo, I am with you always." "There am I in the midst." With angels to comfort you and the mighty Victor over Hell, Death, and the Grave to guard, guide, and protect you, you may be a victor like Him. Soon it will be said of you when life is ended "He went a little farther, into glory, where He awaits our coming."

LOOKING BACK FROM THE PLOW

Luke 9 : 62. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Looking back generally means going back. The boy being led to jail for stealing oranges exclaimed as an excuse, "O mother, I kept looking at

them!" Loitering about Sodom, or looking longingly, wishing you had never left the city of destruction, means that you will soon be rioting again with your old companions. The vacillating, hesitating spirit always fails to achieve. "Unstable as water, thou shalt not excel."

Star-gazers never plow a straight furrow. Better a plodder after the plow than an idler and gossip in the market-place. Remember, you will become a millionaire reaper in the great harvest of souls gathered into Christ's kingdom if you plow on through life. You will then hear the "Well done, good and faithful servant; enter thou into the joy of thy Lord."

If Jesus had looked back while struggling up Calvary, the whole race would have been wrecked. He knew the Cross was the way to the redemption of the Father's lost children. He gazed onward and upward till He could cry, "It is finished," and then He ascended where we may keep looking unto Jesus in the struggle homeward. Suppose Paul had looked back and left the Gentile world in darkness. He had every human excuse for going back to his old life when he exclaimed "This one thing I do; I press onward for the prize of the high calling of God in Christ Jesus."

What if Luther had retreated before the empire, the papacy and the nobles of the realm? Behold Him, a single, solitary soul, standing in the presence of armies and powers of this world. Hear him cry out, "I cannot do otherwise; God help me!" And then he marched onward to victory.

The King's business requires haste, definiteness of purpose, will and energy. Such are the Die-nomores of the soldiers of the Cross, who will not be ashamed to stand among the victors on the level plains of immortality.

THE HOLINESS OF LOVE

John 15 : 12. "Love one another as I have loved you." Is not love the greatest impelling power in God's worlds? We must love to live, in the highest sense. One desires to live to-morrow and all the to-morrows because of those he loves. If alone, he would pray to die. Therefore, love God, your neighbor, your friends, your family, your country, the church and the truth. The more love we give away the more we possess. "There is that scattereth and yet increaseth." The reflex, ebbing tide is always flowing back into your bosom. The exercise of love is its strength.

Love never flourishes in an atmosphere of envy, evil speaking, hatred, revenge, and jealousies. Such a spirit hardens the arteries of the soul, obstructing the flow from the heart of love.

Our Lord has given the measure for love—"as I have loved you." We know that His love never fails; His promises are sure; His presence perpetual, His pattern perfect. Having loved His own, He loved them unto the end. It is well to study the little kind deeds our Lord was ever doing, as well as His great, miraculous works. Think of His visiting the sick, feeding the hungry, comforting the troubled and fondling the children. Our love, to be like His, should manifest itself in a thousand little kindnesses that flow forth as spontaneous as breathing. Love deals in eternal things, like faith and hope, joy and peace. It is the spring whence all the waters of virtue flow. It is a forever faculty. Love marries the heart of man in everlasting union with Him who is called the God of love. Side by side we walk with Him and with his followers, helping to draw all men unto Him by the magnet of love. Love is the fulfilling of the law, the glory of the judgment throne, the light of life eternal. The holiness of love will be followed by the happiness of God's infinite family throughout all the cycles of eternity.

THE GLORIOUS COMPANIONSHIP

John 21 : 7. "It is the Lord." O morning of mornings, when the voyage of life is over and the golden shores appear at last! Did not Doubt often say, "There is no eternal morning; no landing-place, no haven of rest, nothing but the depths of the sea of oblivion. You have loved and lost." But look! there is a dim Figure standing on the shore, as if waiting for you; with a cry of joy you exclaim, "It is the Lord!" You remember that He said, "I will come for you, that where I am, there ye may be also." Now you know that "He is faithful that promised." All that He said about the mansions is true, for there they are in the bright celestial city before your gaze; there Jesus stands, waiting to welcome you, as He did the martyr Stephen. Around Him are angels chanting your home-coming. The hills of glory are thronged with happy spirits, waiting to receive you.

As your bark grazes the golden sands, Christ takes your hand, saying, "Wherefore didst thou doubt?" "If it were not so, I would have told you." This is heaven, the home of the soul, and you are here. Once you saw through a glass darkly, looking through the Bible, nature, providence and experiences; but now, face to face, heart to heart, soul to soul. In that supreme moment, it seems almost too good to believe that eternity is yours, that it is Christ Himself by your side, and a wave of glorious satisfaction sweeps over your spirit when you realize that you are in His likeness, in His love, in the Father's house and home, seated at His table, under the shadow of the eternal throne.

THE WATER OF LIFE

Rev. 22 : 1. "And He showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." There was a river in the

first Eden, but a grander one in the heavenly Paradise, for its waters pour forth from the throne of God. It runs through the streets of the city and is bordered by trees of rich fruitage on either bank. There was but one tree of life in the first Eden, but an abundance here. There are trees of life on the earthly as well as on the heavenly side of this river. We eat of the same spiritual food and cleanse in the same fountain of waters as the saints in glory. The kingdom within and the kingdom coming are one kingdom of Christ. The one is invisible in the soul; the other, glorious in its power and splendor throughout the universe. The apostle John beheld the first glory of Jesus while He was in the flesh, and afterward has the visions of the second and final triumph of His kingship and kingdom.

Our Lord is this River, flowing through heaven and earth, and any one who drinks of its waters need never thirst again. Peace is the language of the gentle river. It also signifies fulness, sufficiency, abundance. All the world may be filled with this healing stream, and the more thirst that is quenched, the more remains.

"Thou, O Christ, art all I want;
More than all I find in Thee."

Christ is the fountain, the river and the wide ocean of infinite love. He is the beginning and the ending. Everything liveth whither the river cometh; deserts blossom, valleys are filled with verdure, trees with beauty, whose leaves are for the healing of the nations. This river of crystal purity, flowing through the hearts, the homes and the nations of the earth, is making our world a garden of God, like the heavenly Eden.

THE DOOR

1 Thess. 4 : 14. "Them also which sleep in Jesus will God bring with Him." What a beautiful way to refer to death! "He giveth His beloved sleep"—"and Stephen fell asleep." Sleep is a period of rest from which one awakes refreshed.

Asleep in Jesus! blessed sleep!
From which none ever wakes to weep!

We see our Pilot face to face when we awake in His likeness and we hear His call, "Come, ye blessed, to the rest of the people of God."

After the slumber, the golden door of infinite opportunity opens to the soul. The door of death opens into the realm of life; it is entered walking through the dark valley and the shadows. The dark background of death becomes luminous with glorious light. Dying clears the vision, opening up the vistas of heavenly habitations. Death is not extinction, but an exodus into a new world. It is a bend in the river of life, flowing on toward the ocean of love divine. It is being translated from the known to the unknown by Him whom we love and trust. We willingly burn all the bridges as we pass death's valley, for we shall not return that way again. Death dies as you pass him by; there is no more death; the last enemy is destroyed. Therefore, death's door at the end of life is a blessing; it is the only way out into the mountains of eternity. We should journey joyously, knowing that we shall pass through those gates of life, having a new birth of larger freedom and richer being.

We knew nothing of this world when we entered life, but we do know something of the mansions and beauties of the eternal life before us, for the King has revealed little flashes of glory when the door was ajar, as Jesus passed into the heavens. He has also left us His wonderful Words of Life in the Holy

Scriptures and sent the Comforter to reveal many beautiful views of the glory land. Jesus himself will one day lift up the gates and open the everlasting doors into His Father's eternal worlds.

LIFE THROUGH HIS DEATH

Rom. 5 : 8. "Christ died for us." A great sinner was once saved by having this sentence flashed upon his soul: "He died my death for me that I might live His life for Him." Jesus died that He might save us from the death that never dies and give the life that lives forever more. He paid all the debt you owe. His blood washes white as snow.

Herodotus tells us that when Cyrus, on his way to India, captured Tigranes and his army, he compelled him to surrender all his kingdom for his life. Cyrus then asked Tigranes how he would redeem his father and mother. He immediately offered for them all his remaining treasure, and they were ordered to stand aside. Then came another awful question. "With what will you redeem your wife?" A look of horror flushed his noble face. At last, lifting his head, he exclaimed, "O Cyrus, I will redeem her; I will die for her if you will restore her liberty." Cyrus, greatly moved by the heroic words, ordered the immediate release of both. In the evening Tigranes said to his wife, "Were you not struck by the noble appearance of Cyrus?" "No," she replied, "I was not looking at Cyrus." "To whom were you looking?" She pressed her hands to her bosom, and with eyes streaming with tears replied, "I was looking at the man who offered to redeem me with his life!"

One day we shall see the face of Him who not only offered, but did give His life for His Bride, the Church of the living God. No other attraction will be like Him who died for a race, that they might be able to exclaim, "I know that my Redeemer liveth; though once He was dead, yet now He is alive forever more!"

KNOWN TO HIM

Isa. 43 : 1. "I have called thee by thy name." Our Lord makes no mistakes when He sends His messages to His children. He knows our name and dwelling place. From the Lamb's Book of Life, from the palms of His hands and from His loving remembrance. We here give two sample addresses which He sent to Ananias and Cornelius:

Saul of Tarsus,
Care of Judas,
Straight Street,
Damascus.

Simon Peter,
Care of Simon the Tanner,
Sea Shore Cottage,
Joppa.

Thus we see that our Lord's blessed words of pardon, peace, and loving kindness never get into wrong hands. He knows all about your circumstances. You may be surrounded by the slums of city life, in the awful hell of a mining camp, among the soldiers in the trenches or on the battlefield. God can't lose you. His omniscience beholds you; His omnipresence is with you; His omnipotence grasps you and His love fills your heart. Wherever you are, you can be true to Him and in quick communication with heaven. Jonathan Edwards once said, "The grace of God can live where neither you nor I could," and His grace is sufficient for thee.

God sometimes gives a new name to those who are called to a special mission, as Abram was changed to Abraham, Jacob to Israel and Saul to Paul. He gives all a new name when we become His followers, a name which no man knoweth save he that receiveth it. This is a love name, known only between lovers, a secret name of sacred affection. How blessed to be thus known and associated with the name of Him that is above every name, with the personality of the King of kings and Lord of lords.

RAPHAEL'S TRANSFIGURATION

Mark 9:2. "And He was transfigured before them." The Transfiguration was Raphael's last and greatest work of art. There is a vast contrast between the upper portion of the picture, representing the glory of Christ and of the Apostles, and the lower portion, where an evil spirit is in possession of a child, whom the disciples had failed to cast out. Nine Apostles are on one side and the afflicted family on the other. Heaven and earth appear to have come together more completely than in any other scene in Christ's life.

The Transfiguration was evidently for the purpose of strengthening Christ for the decease which He was soon to accomplish on Calvary. Moses and Elias, representing the law and the prophets, were present to single out the Master as the Founder of a new dispensation. The scene was also no doubt for the purpose of impressing Peter, James and John with the majesty of Christ's divinity. That wonderful hour never faded from their vision in all their future labors for the advancement of the Redeemer's kingdom.

The illumination of the glorious mount was not chiefly for the joy and delight of the earthly and heavenly company, but to give them strength for the victories which they were to win in the valley. They were not to sing and shout, "It is good to be here," but to use the power bestowed, like that of the Pentecost, for the uplifting of the fallen and the comfort of the troubled. Christ is the central Personage of both scenes. He is the fulfilment of the law and the prophets, the one who can cast out evil spirits and rescue a race from sin and death.

Is not one meaning of this event that all believers may become like Christ in transfiguration beauty, when we reign with Him in His glory?

WAITING FOR THE LORD

Luke 12 : 36. "And be ye yourselves like unto men that wait for their Lord." We are to wait with our loins girded, with our lamps trimmed and burning, going into all the world, preaching Christ's Gospel, that we may win mankind to Him. For nineteen hundred years the Christian world has been waiting for Christ's return, as John the Baptist waited for His first advent, by preaching and preparing the way for the Messiah. Waiting as all the prophets waited, who toiled and prophesied, preached and warned, to get mankind ready for the fulness of time when God should send forth His Son.

The thought that Jesus is coming to reign in this world over all nationalities in His one kingdom of righteousness and peace, is the loftiest, most inspiring idea that can possess the soul. If this colossal fact should take possession of the minds of men, it would transform our world and help usher in the millennial glory. His coming will not be a humiliation, a crucifixion or a catastrophe, but a coming in triumph, as the Creator of worlds, as the Redeemer of men, as the King eternal over the universe of God. He will reign on thrones as well as in hearts, victor over death, hell and the grave, ruler over all creatures, all forces, all creations.

Queen Victoria once said to a friend, "There is nothing I should love more than to lay my crown at His feet when He comes." Should not that be the attitude of every living being--longing, loving, waiting, and, if dying before the glorious celebration, waiting in glory, to be among the escorting hosts who will come with Him on His last visit to our fallen planet?

HUMILITY AND GREATNESS

John 13 : 7. "What I do thou knowest not now; but thou shalt know hereafter." The disciples had been filled with wonder about who should be great in Christ's kingdom. Jesus answered the query by an act of kindly drudgery. It was no doubt difficult to see the Master's simple lesson in that sacred hour between the Holy Communion of the Last Supper and the going out to Gethsemane and Calvary. Washing the disciples' feet appeared a menial obtrusion, as well as an unfit act for a King to thus serve His subjects. No wonder Peter resented the request when he believed His Lord to be the Christ of God. He only yielded when promised that some time he would understand.

It is well to realize that we are only a thread in the loom of divine weaving. When the completed, perfect pattern is seen, the beautiful flower of soul service for others will be the loveliest figure in all the immortal tapestry. The world of Christianity is only just coming to understand the rich meaning of ministering to the vast needs of humanity that appeal to us in war, in ignorance, in sin and suffering. Let us remember that the hand that held the towel shaped the planets, studded the heavens with stars, and, stretched upon the Cross, redeemed a dying race.

Jesus, knowing that He came from God and was going to God, assumed the position of a slave, to teach men how to live for each other. He who is our resurrection and life will gladly do the least little thing for our comfort, for there is no great or small in the Bosom throbbing with love for His children.

WITNESSING FOR THE MASTER

Matt. 28:19. "Go ye therefore and teach all nations." The word "therefore" explains why Jesus sent the disciples forth. It was because all power

was given unto Him in heaven and in earth. He had all authority to send them and all power to give them, and His own mighty personality to attend them. Therefore Jesus commissioned His apostles and every other follower to "go" and tell the story of salvation. It is a "Go" Gospel, a Christ Gospel, a glorious Gospel of the truth as it is in Jesus. Christ stood for the Holy Trinity when He died for lost men and when He sent men on a world-wide mission. He is a mighty Saviour because He has all love to die, all power to endure, all authority to command, and the all-cleansing blood to wash sins away. Christ is the center and circumference of the Gospel. He is the Christ crucified, raised, glorified, coming again to gather the results of His mighty mission.

Have you obeyed the command of the Captain? Are you going every day, everywhere, witnessing for the Master? Are you ministering with your pen, your tongue, your example, your gifts? Are you using your endowment of divine power to bring back a lost world into his kingdom? It may be you are a deserter, a traitor, worthy of being court-martialed for disobedience to divine orders. Let us ever hereafter be true, obeying the Lord's call to go; keep sacred his commandments, that we may love His appearing and be caught up with Him when He comes.

THE REVEALING POWER OF THE SPIRIT

John 1 : 39. "Come and see." A missionary once said to a German Jew in Bulgaria, "I want you to consent to be a Christian for twenty-four hours; then you may see how it seems and how you like it. Will you do so?" "Oh, yes; I will for twenty-four hours." "Well, then, first, I want you to believe that Jesus was born of the Virgin Mary." The Jew threw up both hands and exclaimed, "Oh, no, I could not do that." "But it's only for twenty-four hours." "Very

well, then, I will.' "Second, I want you to believe that Jesus died on the cross for the sins of the world." "Impossible, impossible! I could not believe that." "But it's only for twenty-four hours." "Well, well, all right; I will till tomorrow." "Third, I want you to believe that Jesus arose from the dead." "Oh, oh, that I could not do." "But just for the time being?" So he consented. "Fourth, I want you to believe that Jesus ascended into the heavens." "Oh, impossible! No man could do that." "But just believe it till tomorrow. Fifth, I want you to kneel down with me and pray to Christ the Saviour." The old Jew prayed, "O God, Jehovah! If Christ be the true Son of God, let him save me!" When they arose the Jew, putting his hand upon his heart, said to the pastor, "I feel so strange right here." He had received a touch of the divine spirit in his soul. The next day he came to the minister and said, with a smile upon his face and peace in his heart, "I will take Him for another twenty-four hours."

The Christianity of Christ is a glorious heart experience. The half was never told except by the revealing power of the Holy Spirit of God.

THE ASSURANCE OF FAITH

John 11 : 41. "Father, I thank Thee that Thou hast heard me." Before the raising of Lazarus, Jesus expresses His thanks to the Father, knowing that the victory is already secured. Faith always sees the triumph from afar, just as our Lord saw victory from Calvary's cross; just as the prophets perceived that the Messiah was coming. May not every disciple know by the sweet assurance of faith that God has heard his prayer and that what we have asked is according to the Divine will? The blessed consciousness is the Divine language to the soul. It is the "yes" of the Holy Spirit before the visible gift is

imparted. It is the heaven in the human heart to go to heaven in. Are not many who are advanced in life enjoying a full assurance that they will one day inhabit the celestial city? Have they not reached a height where spiritual gravitation goes the other way, and where they have reached a momentum so strong as to have no fear of ever turning back?

How beautiful it is to have such perfect confidence in our heavenly Father that we praise Him for what He has promised but we have not yet received; that we can sing the song of triumph before the victory is known to others!

Thankfulness glorifies God and beautifies man, uniting both in holy communion. When Jesus broke bread at Emmaus and gave thanks they saw the luster of His divine presence shining about them. The giving of thanks makes the soul bright with heavenly radiance. When we break bread, should we not always render thanksgiving to God? He, the great Giver, is worthy of all honor, praise and blessing, and our gratitude gives delight to all who are gathered around the household table. We thank Him for what He has been, is, and everlastingly will be.

THE OPEN DOOR

Rev. 3 : 8. "Behold, I have set before thee an open door." Endless ideals are open to every man, calling for his consecration and endeavor. No enemy can shut the doors of opportunity our Father has built into His household of worlds. Every door seems larger than the last, opening into vistas vaster and richer. Nothing is impossible or impassable with one who is girded by divine strength.

In nature, the scientist is entering open doors of wondrous vision. How much more the Christian sees in the realm of the supernatural! Today, womanhood is passing over the threshold of greater useful-

ness and activity in larger life. Reformers are also realizing ideals that once were in the dim distance. Governments are anticipating grander achievements than ever before accomplished. Out of the lion-eater of war is coming forth sweetness and light. No human can shut God's open doors. In heathendom, not doors but walls, whole sides, are falling down, inviting missionary effort, educational privileges in the whole Christian civilization.

God reveals to the human mind the secret of the telegraph, the telephone and the wireless, that we may speak to each other as we whisper to Him. What a wonderful privilege to enter this gallery of communication and fellowship with the world of mankind! Man is God's pioneer, educated and endowed so he can discover His Maker and the mighty forces of His creation. Let us look for the far spiritual horizon, the possible attainments of man in morals, devotion and heroism, more magical and marvelous than the human mind can picture. Infinite possibilities are waiting our coming, glad to be entered upon, discovered and enjoyed.

HOW WE MAY LOSE THE "I" IN THE "THOU"

Luke 9 : 23. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." A bishop once said in a sermon to workingmen, "My figure denotes the capital 'I.' It is only as I stretch wide my arms that the capital 'I' becomes a 'T,' standing for 'Thee, my Lord, and for Those who Thou hast given me,' that I may minister unto them."

Christ thus stretched out His everlasting arms of love for all humanity; his personal "I" making the "T" of Calvary's cross, meaning to all men, "Thou are mine; only let me be thine."

"I gave My life for thee;
What hast thou given for Me?"

The surrender of self to be crucified with Christ is the only way to true possession of self. Then, "none of us liveth unto himself," but all for others. We lose the "I" in the "Thou." Deny self, die to self, live to Christ and humanity, and you have your own true self—self-respect, self-reliance, self-defense, self-sacrifice—a purified and ennobled self, like Him who gave Himself for men.

Then take up your cross, spread out your hands, count all as loss for Him who gave Himself for you. Count all as friends who are in the family of God, and all will be yours, and you will be Christ's, as Christ is God's.

JESUS ALONE SATISFIES THE SOUL'S DESIRE

Mark 9 : 8. "Jesus only." When dying, Professor Christlieb said, "I see no man save Jesus only." Happy the preacher who can make his audience see Jesus supremely, while all other fades away in His transfiguring light. When we unveil Christ men are enamored of His loveliness, lost in His beauty. In many portions of our earth men see only Buddha, Brahma, Confucius or Mahomet. Others see idols or images, but Jesus only is the One who can satisfy the soul thirst after God. We see Him dimly in history, poetry, art, music and learning, but the Bible portrait is the best, and while you look, you are changed from glory to glory into His image. Bliss is pouring into your being as grace drops from His lips.

Bernard of Clairvaux said, "Jesus is honey in the mouth, melody in the ear, a song of jubilee in the heart, which leaps to the lips." "At the illumination of His name, every cloud flies away, serenity re-

turns." Thomas a Kempis said, "O Jesus, brightness of the eternal glory, comfort of the pilgrim soul, with Thee are my lips without a voice, and my very silence speaks to Thee. Thou my God, my hope and my eternal salvation."

Though we are unable to give such beautiful expression to our consciousness of the Christ, we can let Him fill our vision and thrill our hearts as we gaze with love upon "Jesus only!"

THE VILE MAY BE PURE

Ps. 68 : 13. "Though ye have lain among the pots, ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold." Nature illustrates the wonderful transformations of grace. The filthy snow trampled under foot becomes distilled into the whiteness of the fleecy cloud. Luther Burbank, studying the marvelous laws of nature, is able to change the habits of plant life which have been retrograding. It is the death of the old thorny cactus and the new birth of the thornless. If nature's laws are built to produce such striking developments, shall we limit the God of nature, who gives a new birth to fallen manhood, if needed?

The Divine Husbandman transplants His redeemed ones into the gardens of the Lord. Think of the grand ideals toward which we may grow under His care and cultivation—the fulness of the stature of the perfect man in Christ Jesus. Bad habits are changed for good; the poisonous plant transformed into a tree of life, a palm of Paradise. The changes occurring every day in nature are only symbols of the higher development of the planting of the Lord. Out of the slums may grow a character whiter than the lily, adorned with the graces of angels, ornamented with the pearls of purity, the gems of virtue. The chief of sinners may become clothed with all

the elegance of the saints in light, made mete for immortality. No artist can paint the glory of such Christian attainment; no mind conceive of the beautiful things God has prepared for those who love Him. We know not what we shall be, but we know we shall be like Him. We see through a glass darkly, but we do see. Enough is revealed by His Spirit to fill the heart with joy here and glorious hope for the hereafter.

BELIEVING IN CHRIST

John 3 : 15. "That whosoever believeth in Him should not perish, but have eternal life." When a person accepts Christ by faith, the Divine Spirit pervades his heart. A new atmosphere envelops his soul. He may not be able to analyze the change, but he knows that the whole scenery of his life has been glorified and the furniture of his being removed and his ambitions elevated.

The crucial turning-point is to believe Christ's person as a Saviour and Christ's words of promise. We are not to be guided by present emotions or pulse consultation. We are to trust the Physician, without minding the explanation of the remedy or the diagnosis of the disease.

Those who are unable to argue, philosophize or reason, even the illiterate heathen, can believe, receive and rejoice in Him. It is not necessary to possess the power of introspection or spiritual analysis with which to examine inward experiences, but to trust wholly in Christ, who knows what is in man and will supply every need according to His riches. We calculate time by the sun and measure eternal years by faith in the Sun of righteousness. As the mind regulates the body, so faith guides the soul; as loss of mind ruins the body, so loss of faith imperils the manhood. The will, the emotions and the intellect become warlike without faith in the Prince of Peace. Faith is the dove of hope, bringing the

olive leaf of peace to the troubled mind. Devoid of faith, imagination pictures a thousand ills that never come, while perfect trust, like a child, rests unafraid, untroubled in the arms divine. Faith gazes lovingly into the unveiled face of Him who is building mansions, and whispers, "Abba, Father, my Saviour! Mine forevermore!" Faith in nature's laws, in earthly things, is but a lower type of faith in the living God, for this is faith that works by love and purifies the heart.

HIS POWER TO SAVE

II Cor. 3 : 18. "We are changed into the same image by the Spirit of the Lord." Jake Parsons, a worthless, drunken wretch, awoke from a night's debauch a changed man. He says that on that night, "Jesus appeared to me in my sleep. His face seemed so pure, so lovely and so friendly to me that when I awoke I found I loved my Saviour. I could no longer displease Him. He did not speak to me, He only looked at me, but His look told me I could be forgiven and purified. When I looked at Him, I was too happy to be afraid, and when I looked at myself, I was too afraid to be happy." It is said that for thirty-five years Parsons led a blameless life till he fell asleep in Jesus. One such experience should be sufficient to assure doubting hearts that Christ is an almighty Saviour.

If our God in nature can evolve the diamond out of black carbon, if He can create the rich ruby and opal out of sand and clay, if he can grow the whitest lily out of the blackest earth, why should we doubt His ability, by His own higher alchemy, to transform the darkest heart into the whitest purity? Nay, more, if man can produce beautiful paper from black rags or from the dark log of a tree, if he can make shining porcelain out of mud, valuable statuary out of worthless stone, ornamental and useful glass out

of sand, if man can reproduce all the forms and figures of nature, the sunsets, the mountains, the forests and flowers, and by hitching God's forces to his chariot can make them carry all his commerce, turn all his wheels, if man can turn night into day, distance into nearness, copying the bird and the lightning in the flight of his thought and person, if he can perform miracles like these, shall we limit his Maker, who has endowed man with such mighty faculties, and who has created the forces which enable men to act with almost superhuman power? Who, then, will question the ability of the heavenly Father to bring purity out of sinfulness, strength out of weakness, heaven out of hell?

CHRIST'S WITNESSES

Acts 1 : 8. "Ye shall be My witnesses unto the uttermost parts of the earth." Paul said, "I know whom I have believed." Faith so brings Christ into the heart that the soul knows His glorious presence as a fact of experience. No one can testify beyond His knowledge or experimental consciousness. "Have you received the Holy Ghost since ye believed?" If not, you cannot speak of His fullness with power, for we cannot call Jesus Lord except by the Holy Spirit. He is the great Revealer. When we know Him and the power of His resurrection, we will be willing to die for Him, live for Him and witness for him. The joy of the Lord disperses all the clouds of doubt. The peace of Christ, like a river, bears the soul upon its bosom toward the ocean of infinite love and rest. The divine Spirit makes Christ a power so real in the manhood that we long "to publish to the sons of men the signs infallible."

Paul was to witness to all men what he had seen and heard when he was arrested in his persecuting career and converted to Christ. This he did on every great occasion of his missionary life. His greatest

sermons contained his experience when God the Father revealed His Son in his heart. The beloved John was instructed to write the wonderful revelations made to him on the lonely isle of Patmos. All the apostles were commanded to tell the story of their conversion and Pentecostal baptism. For witnesses are needed more than pleaders; telling what the Lord God has done for your soul is what the world is hungry to hear. David's stories of his soul trials and victories, put in the form of sacred song, have filled the world with the melody of pardon and the music of salvation.

THE FOUNTAIN OF GRACE

Ps. 45 : 2. "Grace is poured into thy lips." Jesus was full of grace and truth; His face was fairer than the children of men; His tongue like the pen of a ready writer. He spake as never man spake, with wonderful loveliness of expression, in picture parables and startling paradoxes. Hear him: If you would be great, be the servant of all; if you would be first, be last of all; if you would save your life, lose it; if you would be mightiest, be least of all.

How almost childlike is the simplicity of His language: "Come unto Me, and I will give you rest." How brief and pungent His sentences: "Him that cometh unto me, I will in no wise cast out." Some orators have such large words, such long, labored sentences, that, as one has said, "You could travel all day in these long paragraphs without changing cars."

Christ, the fountain of grace, poured out its sparkling waters in pearls and diamonds of truth, whose luster fascinated His hearers and shines on undimmed forever. Preaching to-day should pattern more after the great Original. The heart that does not burn within itself cannot make other hearts burn. Bernard of Clairvaux was a marked example of a

soul on fire with the spiritual force of love divine. His very face gleamed with celestial light. His presence was like an atmosphere of purity; his words were like grace dropped from his lips. His audiences were entranced and exalted as though by the power of Christ Himself. The celebrated Abelard surrendered when Bernard began his great speech against his doctrines. Such is the power of an ambassador in perfect communion with his Lord. He reveals the visions behind the veil. He lifts the curtain hiding the eternal so we can see spiritual things, though it be through a glass darkly. Faith, hope, and love are seen to be the real glory of the present and future life and the unsearchable riches of Christ become the only lasting reality.

THE PRINT OF THE NAILS

John 20 : 25. "The print of the nails."

"Hath He marks to lead me to Him,
If He be my Guide?
In His feet and hands are wound-prints,
And His side."

Once Thomas à Kempis wrote, "When Thou, O my God, wouldst show Thy love for the world, Thou gavest it Thy Son. When Thou wouldst show Thy love for Thy Son, Thou gavest Him a cross." We can only say, "Herein is love"—we have no other words to use—"herein is love and awful consolation and almighty healing and hope."

When we nail our pride, selfishness and lust to the cross, we have the marks of the nails like our Lord. We must bear our cross as He did if we would have the likeness of the crucified One in our characters. We should never be ashamed of the scars of self-denial and deprivation for His sake.

The grave-clothes hid away Jesus' wounds only for a moment. When He arose, He showed them His hands and His feet. He gloried in these insignia of His suffering. Living Christians do not hide the print of the nails of their pain; only lifeless ones have covered away with a napkin and grave-clothes the beautiful evidences of their former loyalty to Christ.

The world will not believe in our Christianity unless it can see in us the print of the nails. This is the infallible proof that we belong to Him. The whole Christian church must become one great Gethsemane before the world is won for Jesus.

"Behold, Christ's feet are on before!
And, other worlds of service to explore,
He went unfaltering to His quest:
And those pierced hands, last seen on Olivet,
Dowered Him with passion for the people's needs."

JOINT-HEIRS

Rom. 8 : 17. "And if children, then heirs; heirs with God, and joint-heirs with Christ." A dying judge said to his pastor, "If you and I were joint tenants on a farm, I could not say to you, 'That is your hill of corn and this is mine,' for we would have to share and share alike in everything on the place; and now, in this hour of my departure, I am thinking that Jesus Christ has nothing apart from me; everything He has is mine, and we shall share alike through all eternity."

Christ, the only-begotten Son of God, is heir to all the Father's wealth, while we, his wayward children, adopted by the new birth into the family again, become heirs of God and joint-heirs with Jesus to all the inheritance reserved in heaven. It is impossible for us to invoice our riches in Him. We are heirs to the exceeding great and precious promises, heirs to the divine nature, to Christ's righteousness, for

we are made the righteousness of God in Him. We are heirs to mansions, thrones, principalities and powers, things present and things to come.

In order to enter this royal line of sonship, what are we to do? Simply be willing to be born of the Spirit of God. "Whosoever believeth that Jesus is the Christ, is born of God." Every one that loveth is born of God. Everyone that doeth righteousness is born of God.

Have we arisen to this dignity of immortal sonship? Are we one in nature, character and love with Christ? Then we are joint-heirs to all His unsearchable munificence.

THREE PASSIONS

Matt. 23 : 33. "How shall ye escape the damnation of hell?" It is said that Henry Ward Beecher once uttered this text in three distinct ways, to show how the same words can express different attitudes of the mind. His first rendering showed anger and hatred; his second, warning, and the third, melting tenderness and sorrow. Does not our Lord manifest these different attitudes of mind in His presentation of truth? One day He stands weeping over the city of Jerusalem as He exclaims, "Oh that thou hadst known in this thy day the things that belong to thy peace!" On the next day, preaching His farewell sermon to those who had rejected Him, He cried out, "Woe unto you, scribes and Pharisees and hypocrites! Ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater condemnation. Ye serpents! Ye generation of vipers, how shall ye escape the damnation of hell!" "You make clean the outside of the platter, but within you are full of extortion and excess."

How Christ's face must have shown with the terribleness of His denunciation! In the twenty-five verses of this awful arraignment, we have se-

lected only a few of the sentences. He who was the Truth spoke the words without fear or favor, as He will when He sits upon His judgment throne. His intense warnings were with no uncertain sound. He did not seek to gild sin with the beauties of art, poetry, or rhetoric, but made it stand forth in its real ruin. The three years of His ministry had been full of gentleness, mercy, kindness and compassion; but now, just before He is to cry out on Calvary's cross, "It is finished," He rolls up the curtain of the future and shows His audience a miniature Judgment Day.

HUMILITY

Phil. 2: 7. "He made Himself of no reputation." Jesus being in the form of God, made Himself in the likeness of men, assuming the form of a servant. He gave Himself away, died under shame and disgrace of a condemned criminal, on a cruel cross. The way to become godlike is not by grasping but by giving, not by self-seeking, but by self-surrender, not by strife and vainglory but by lowliness of mind. The way to God is the humble, suffering, self-denying way of the cross.

Jesus was not man; He took on Him the form of man; "God sent His Son in the likeness of sinful flesh, but He was not sinful." Behold God taking the fashion of man that He might sympathize with, suffer and die to redeem every man. He who humbleth himself shall be exalted, like the God-man who has a name above every name, a throne above every throne, where every knee shall bow in confession that Christ is Lord of all.

"Before honor goes humility." Are we like-minded, willing to suffer the loss of our good name, be cast out as evil, of no reputation for Christ's sake? Are we willing to suffer the loss of all things to win Him and win men to Him as He did to win the world? Was not Paul's life a vivid illustration of this idea? He

was in prison for Jesus' sake when he wrote to the Philippians. His humiliation is now vindicated by the eternal weight of glory; having had no reputation among men, he stands loftiest among the mightiest in the heavenly places.

BEARING THE CROSS

Matt. 10 : 38. "He that taketh not his cross is not worthy of Me." Our Lord was no doubt contemplating Calvary when He said to His disciples, "Let him take up his cross and follow Me." When Jesus became too weak to bear the heavy burden of the wooden cross, one Simon was found to bear it for Him.

It is said that when Charles Simeon, a university professor, was in a great trouble he strolled forth one day reading his Greek Testament as he went and praying that some comforting passage might be given him. The first text that caught his eye was this: "They found a man of Cyrene, Simon by name. Him they compelled to bear His cross." Simon being the same as Simeon, a great blessing came upon the professor, when he had the hint that he might bear the cross after Jesus. He truly felt it a great honor that he could participate in Christ's sufferings. Should we not suffer willingly with Him that we may be glorified with Him forever, singing,

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

Should we not deny ourselves and take up our cross as willingly as Jesus bore the cross the Father gave Him for humanity, remembering that the disciple is not above his Master? If the great aim of our life is to save it, we shall lose it, but losing it for the sake of Christ and the world, we shall find it for-

ever. Let us remember Calvary that we may know what it means to follow Christ, going with Him all the way, through the garden, up the hill, down to the sepulchre, and with Him, ascend to glory.

HOW JESUS SPEAKS

John 7 : 46. "Never man spake like this man." He who is the Truth, the Way, and the Life, tells of His own wonderful character when He speaks to men. His words are tested by the impartation of His own nature, the fruits of the tree of life. Faith looks unto Him and lives forever. The sinsick and wounded find Him a balm in Gilead, a Saviour of the lost. Where He is, the lame walk, the lepers are cleansed and the bleeding side is beheld as proof of His resurrection. His ascension is evidence of the many-mansioned home. Pentecost is His spirit, speaking in power to the hearts of men.

For nineteen hundred years, Jesus has spoken in the masterpieces of melody, of sculpture, painting, poetry, literature, and in the events of all history. His voice means peace and final triumph; His kingdom is now approaching noontide splendor. He speaks through millions of His followers who describe the truth which has made them free, who practice His life of ministry, self-denial and benevolence, finding greatest joy in living and doing for fellow men.

His word and example are that helpfulness is true greatness; brotherhood, real Christianity; sympathy and fellowship for men, holy religion. These qualities are like Him, who is love itself.

Jesus speaks through reforms, pulpits and press; in the words of prohibition of drunkenness, slavery, lust and war. Our Lord's words are not mere theories or theologies, but real life, eternal life.

CHRIST'S GLORY THROUGH THE CENTURIES

John 17 : 5. "And now, Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was." Jesus had been maligned, ostracized and rejected by the men He came to save. He was hunted as an outcast, ridiculed as an impostor, tried as a blasphemer, crucified as a criminal. No wonder He cried, out of the depths of His bruised heart, "Glorify Thou Me! Let Me shine in My real, supreme, divine glory, that I may be vindicated before the universe from misrepresentation, that I may glorify Thee by being seen, believed upon and known in My true nature, as the Creator, Redeemer, and Saviour of men."

For nearly twenty centuries Christ's infinite glory has been unveiled to mankind. He is shining to-day in the undimmed splendor which He possessed when He said, "Let there be light!" The day is coming when His glory will fill the whole earth as the waters cover the sea. Let men be careful who seek to throw a shadow across the effulgence of His divine shining, for He is coming again in all the majesty of Deity. Every eye shall see Him, every knee shall bow, including those who have pierced Him with javelins of unbelief. Then all people will know that He is the God-man, illuminating the universe through transfigured humanity and glorious divinity.

THE LORD THE KEEPER

Ps. 121 : 5. "The Lord is thy keeper." Would it not be blessed to have a rich, kind friend who promises to care for all your needs in this life? There never would be a real want unsupplied, never a fear of future need, never a doubt regarding His guidance and protection. Let me tell you of such a Keeper who once said, "Let not your heart be troubled." "I, the Lord am your Keeper." But should we not con-

sider mother and father the keepers of the children? Oh, yes, in all things except in Jesus' coming into your heart. The parents must have His divine presence or become unfit to care for the dear ones God has given them. The first duty of the parents is to lead the children unto Him who never slumbers nor sleeps in His holy watchfulness over His flock. The parent is not strong enough to keep you from all evil and to preserve your soul unto everlasting life, and then mother may be called away to the heavenly home, and father may become ill and helpless; then how much more you will need the divine Helper, to preserve thy going out and thy coming in forever more. He will not only keep you safely in this life, but house you in His heavenly home.

Our Lord is the One to whom we may confide all the inmost secrets of our hearts. He understands us and loved us before we could love Him, and no one can harm us in His embrace.

How many children are orphans, cared for by kind friends or by some benevolent institution! Jesus must be Mother and Father to them in their desolation. His everlasting arms and bosom of love is their only real resting-place and refuge. Let us then pray to Him as our Keeper, saying, "Lord, keep me from all evil; forgive my sins; guide my steps and bring me to Thy rest with Thee in the forever land." Though we cannot see Him now, we know His dwelling-place is in our hearts, our blessed Eternal Friend.

LOOKING UNTO HIM

Isa. 45:22. "Look unto Me and be ye saved." Bishop Fowler says that George Whitefield once tried to lead to Christ a poor Scottish peasant woman. She seemed unable to grasp the idea of faith. One day Whitefield heard a woman saying to her sick child, "Lippen to me, lippen to me," and the little

one nestled closer in her arms. The evangelist hurried away to the one who could not believe and exclaimed to her, "Lippen to Jesus, lippen to Jesus." She bowed her head with tears streaming down her cheeks as she cried, "Is that all, is that all?" The seeker had thus found the Saviour by looking unto Him in an attitude of faith. Looking is believing; it is next to loving. Looking was living to the dying Israelites as they gazed at the brazen serpent. So there is life for a look at the Crucified One. Every sinful, troubled soul should inquire, "Sirs, we would see Jesus," and as you gaze, your next words will be, "Thou art near, O Lord; now mine eyes see Thee, the One altogether lovely." Beholding Him, we become radiant and shine as lights to men.

Dr. Trimble as a boy saw Adoniram Judson get off a train, and he said, "I never saw such light on a human face before." He took knowledge that Judson had been with Jesus. That look upon the face of a holy man was never forgotten by the great Sunday school worker.

One day a judge of the Supreme Court saw in a lawyer's office Hoffman's painting of the boy Jesus talking with the doctors in the temple. When his errand was finished, he turned to the picture again, gazing upon it with great interest. The next morning he came on purpose to take a look at that Boy. For an hour he studied the wonderful face. The day after, he took the picture into the private inner office, and when he came out the tears were streaming down his face as he said, "That Boy has conquered me"; and the judge went out to tell how a look at Christ had transformed his life.

GOD'S LEGION OF HONOR

Matt. 16 : 24. "If any man will come after Me, let him deny himself, and take up his cross, and follow

Me." The order of the Iron Cross grew out of the great need of Frederick William III of Prussia; he had used up all the nation's wealth in war. The people accordingly brought all their jewelry of gold and silver to be melted into money for the government. For each ornament presented, they received another of iron or of bronze containing the inscription, "I gave gold for iron. 1813."

The Iron Cross of Germany, like the Victoria Cross of England and the Cross of the Legion of Honor in France, is generally bestowed in recognition of heroism in battle. Christianity's cross is borne in self-denial for Jesus' sake. When the two pieces of wood which go to make up a cross lie side by side, there is no cross; but when the shorter piece—the human will—is placed across the longer one—the divine will—then we have the cross. Oftentimes, when great afflictions fall upon the soul, God's will seems unbearable; but if we bear our cross lovingly, it brings to us here blessed resignation, and yonder, an eternal weight of glory.

In God's Legion of Honor, for iron he gives gold; we bring to Him our little treasures and he transforms them into unsearchable riches. All are heroes in the army of the Lord. When our wills are perfectly surrendered, then there is no cross, for we lie alongside Him in perfect peace, blessed rest and holy love. It is then we bring our gifts gladly, for the progress of His kingdom and the honor of His name.

THE WAY, THE TRUTH AND THE LIFE

John 14:6. "I am the Way, the Truth and the Life." If there are souls today like Thomas, doubtful about whither Jesus went and the way they are going, Christ's reply ought to settle all such fears. "I am the Way, the Truth and the Life." Jesus intimated, "Though I shall be absent from you, I will

be present in the Comforter. I will be the Way to the Father's house. Therefore, follow Me, and you will never be troubled. I am the Way to God, for I am God. I am the Way home for I am the Home. You need not seek a terminus, but the eternal Way, for we are going on together forever. There can be no other way, for I am the Truth and the Life."

What Jesus said and did in three short years are not only truth and life, but He is all the unexpressed, infinite truth and righteousness. All wisdom and knowledge find their source in the fastnesses of His Godhead. He is the Doctrine and the Life, Author and Lover; His lips speak what His life lives; His miracles witness to the truth; His love imparts the truth; His death meets the law of truth and justice. He is full of grace and truth; dwelling in Him and He in us, we realize enough of the truth about the future life to satisfy the soul. Without Christ the curtain shuts down, the horizon is a little circle; with Him it is limitless, evermore glorious. What is your life? Happy are you if you can answer, "For me to live is Christ; to die is more of Him, to be going on with Him forever."

SHEEP AND SHEPHERD

John 10 : 11. "I am the Good Shepherd." The picture of the lost sheep by the artist Alfred Soord is the most real, natural and thrilling of all the representations of the Good Shepherd in art. Some have portrayed the Shepherd in fine garments, with a pretty lamb in His bosom; but Soord has arrayed Him with a rough jacket, rawhide shoes and a big club, as he leans over the precipice to rescue the lost sheep.

One day, when this painting was hanging in an office, tears were seen coming down the cheeks of a business man. When asked what the trouble was,

he replied, "I have been looking at that painting, and thinking how truly it pictures me. I was just where that sheep is; I had lost my way; there was nothing below but the bottomless pit, and the eagles were coming down. It was then Christ found me and saved me."

How well the sinner is symbolized by the lost sheep! Almost any other animal can find its way home, even when we try our best to lose it; but a sheep never knows the direction to the fold. It seems perfectly helpless in its lostness. The true shepherd, hearing the cry of the wanderer, naturally leaves the ones that are safe and secure while he searches for the strayed one in the desert or mountain. So Jesus ever lays down His life for the sheep, and in His risen glory goes forth to bring the wanderers home.

SINFUL TO DOUBT CHRIST'S WILLINGNESS

Mark 9 : 23. "If thou canst believe." The "if" implies a doubt. We put the "if" on the Christ side. "If Thou wilt, Thou canst make me clean." Jesus puts it over on the human side. "If thou canst believe, all things are possible to him that believeth." It is sinful to doubt Christ's willingness or ability. Martha said, "Lord, if Thou hadst been here my brother had not died." If she had only believed it, Jesus was there all the while. Christ putting the divine "yet" beside her "if" said, "Yet shall he live."

Oh, glorious Yet! Bridging the gulf between the mortal and the immortal. Job understood this thought when he cried, "If He slay me, yet will I trust in Him." Habakkuk also wrote, "If the fig tree shall not blossom, yet will I rejoice in the Lord." David thrilled the world when he wrote "If I walk through the valley and the shadow of death, yet I will fear no evil." Paul echoed the

same, "If outward man perish, yet the inward man is renewed." The Syro-Phoenician woman, pushing aside all ifs, cried out in faith, "Yet the dogs eat the crumbs that fall from the Master's table." If you are the chief of sinners, yet the blood of Jesus Christ will cleanse you from all sin. We are not straitened in God by "ifs," for all God's attributes and goodness are on the right side of the "yet."

THOSE WHO MOCK AT THE GOSPEL MESSAGE

Matt. 22 : 5. "But they made light of it." Would a minister of the glorious Gospel make light of the atonement, of the blood of Christ, of His birth, death, and deity? Then we would expect that his people would lightly consider the authority of Jesus, of the Bible and of the invitation which the divine Son extends to all people. "Like priest, like people!" Not to treat our Lord's message seriously, to be indifferent and neglectful, is as destructive to the soul as if we were one of His crucifiers. Christ offers a full, free, and eternal salvation—the most tremendous presentation heaven has ever made to earth! How terrible for humanity to make light of it! God so loved, but men so hated. They would not have His rule, His riches, His pardon and peace. God, who is everything, was not wanted by men, who are nothing.

Sinful men are often so deceived as to be like an insane man who used to weave in his cell golden crowns out of straws. What better are we, who choose toys rather than treasures, sin than holiness, hell than heaven? Men do not make light of honor, wealth, pleasure, leisure or lust; they make light of him, who would save them from selling their souls for a bauble. If we ridicule and reject Him, with no more feeling than a clod of clay, He will be compelled to make light of us when we desire to taste of His supper.

LEAVING THE OLD HOME FOR THE NEW

John 14 : 2. "I go to prepare a place for you." Jesus here gives us a look into eternity through the gates ajar. A full vision would have made the disciples unfit for this lowly life. They saw for a moment the heavenly hills on the sides of the mountains of immortality. How blessed to know that when the earthly house fails you have a building imperishable, designed and completed by the Architect of the universe for His bride. No artist, giving beautiful reflections from nature, can thrill the soul like Him who paints heaven for His children.

Time's winged chariot is hurrying on. Life's journey will soon be ended. The old home will be left behind. The old business life will be no more. Your employment will be in the presence of the King. Old opportunities will be past, but more golden ones are coming. Old friends are gone where you are going, waiting to greet you. The ascended Christ says, "I will receive you unto myself, that where I am, there ye may be also." Do you believe Him, trust Him, love Him? Then His home will be yours; you will be joint heirs with Him to the inheritance of a universe of worlds, of His infinite spiritual blessings. You will have the right of way to his heart and being forever.

THE DANGER OF LATE REPENTANCE

Luke 23 : 43. "This day shalt thou be with Me in Paradise." The old divines used to say, "One was saved on the cross that none might despair, and only one, that none might presume." That there is only one deathbed repentance recorded in the Bible is not much encouragement for procrastinators. Those who delay take the risk of dying by accident, of becoming past feeling, of the Spirit's ceasing to strive,

and of inability to break with evil habits, which is just as foolhardy as for a man floating down Niagara in a skiff, who risks all upon one last jump by the precipice.

Is it not dishonorable, as well as mocking God, for you to say that you will make up with Him when you can sin no longer? True, God's mercy is boundless; but man's will power becomes enslaved, his feelings calloused, his conscience seared, his soul sacked by the devil. So there is nothing left but the smoke of the candle to throw into the face of the Almighty. The ruling passion becomes so strong in the hour of death that in earthquakes and shipwrecks men have been known to break into liquor rooms so as to become drunk to unconsciousness before dying. As the tree falls, so shall it lie; the unjust shall be unjust still.

THE WONDERFUL GIFT

John 1 : 14. "The Word was made flesh." God became man that man might become like God. God made man but a little lower than the angels; man made himself lower than the brutes. Jesus was born into manhood that man might be reborn into Godhood. Christ did not come to dwell a few years in humanity, but to unite the human with the divine in His own person forever. In Him we see what man may become. He is our Brother as well as Saviour; our Fellow, Friend, Comrade and Redeemer.

Childhood delights to hover in thought over the manger cradle, remembering that the Babe of Bethlehem was a child with them. Giving Christmas presents commemorates Christ's giving Himself as the unspeakable gift. The shepherds and wise men did not fully understand what the angels knew when they sang "Peace on earth and good will to men." At first He was only a beautiful, wonderful child!

They could not see that He was to become the King of all kingdoms, full of grace and truth; that He came to dwell in a babe of human mold, so that He might dwell forever in human hearts; that His little hands were to wipe away all tears and sway a scepter over all realms.

DRAWING MEN TO CHRIST

John 1 : 42. "And he brought him to Jesus." When Andrew brought Simon Peter, his brother, to Christ he performed the noblest action of his life. He became the preacher by proxy at Pentecost. He lived in the wonderful career of the great apostle. He wrote and spoke through his brother. Should we not often say to our friends out of Christ, "Come and see Him. He has saved me; He will save you. We have found Him of whom Moses and the prophets wrote. Everlasting is His dwelling place, heaven His home and love for humanity His passion."

When Senator Dolliver's father was visiting him in Washington city the aged man was introduced to the Italian ambassador. During the conversation Mr. Dolliver said to him, "How is your soul?" Then he quickly explained his question, saying, "Are you a Christian?" The ambassador replied, "I am a Roman Catholic." Mr. Dolliver, soon after, at the age of ninety years, passed home to God. The ambassador was the first person to bring a floral offering for the funeral. He asked to look upon the silent face of the deceased with the relatives, for he remarked, with tears in his eyes, "Mr. Dolliver was the only one who ever said to me, 'How is your soul?'" What a good watchword that would be for Christian people everywhere.

THE SOUL'S SEASON OF GREATEST OPPORTUNITY

Luke 4 : 19. "To preach the acceptable year of the Lord." What if the Jewish people had fully realized that the year of the Lord had come to them? That the long-promised and prophesied Messiah was with them, beginning His ministry? No doubt many more would have accepted Him. Jesus warned them when He said, "O that thou hadst known the things that belong to thy peace!" Such periods of visitation have come to many nations who have rejected the Christ and crumbled into the dust of centuries.

The acceptable year comes to individuals in hours of bereavement, monetary losses and afflictive providences. The Spirit strives, the Saviour knocks, the angels minister, but how many shut the heart's door against Him who came to preach the glorious Gospel to the poor, to heal the broken-hearted, to give deliverance to the captive, sight to the blind, and liberty to the bruised! It is never the year of our Lord to souls that reject Him. Every year in sin belongs to the enemy.

The year of our Lord has many blessed memorial days, in which the church seeks to make Christ more real to men; but those who refuse to make it the acceptable year have no real angels' anthem of peace and good will, no Christmas celebration, no Good Friday, no Easter Sunday, no Ascension Day, no Lord's Supper, and no looking for His appearing at His second coming.

GOD GIVES ASSURANCE THAT RIGHT MAKES MIGHT

Luke 21 : 36. "Watch ye therefore, and pray always." Luther fought his mightiest battles in all-night prayers, as Jacob did at Jabbok. Luther knew

his victory was won when the morning dawned. When Ethelred was about to give battle to the Britons, seeing a number of unarmed men, he asked what they were doing. He was told, "They are praying for the success of their countrymen." "Then," said he, "they have begun the fight against us. Attack them first." Prayer moves the arm that moves all worlds, that mobilizes the innumerable hosts of heaven. He who forgets to reckon with God's legions loses the conflict. The nation whose cause is just prays with the true spirit, and often is conscious of the coming triumph. God gives assurance that right makes might. He that lacketh wisdom or might, let him ask of the Lord and it will be given him. At other times we are to stand still and see the salvation of God.

War is considered murder unless in self-defense. Those who are misinterpreting divine power find that the heavens are brass to prayer. "Thou shalt not kill" is a commandment never abrogated. Napoleon, for self and national glory, turned all Europe into a burying-ground. There were only the dead, the dying, and the mourning. We have been having a similar Golgotha. The devil, as an angel of light, is the inspiration of the present conflict. As Napoleon was banished, so may other monarchs fall, who seek to build their thrones on a pyramid of human skulls.

FORGIVENESS

Rom. 5 : 8. "While we were yet sinners, Christ died for us." A mother, driven from her home by an unfeeling landlord, perished in the mountain snows of Scotland. In a sheltered nook, wrapped in the mother's clothes, her little child was rescued. The boy never forgot the story of his mother's love, but he did forget the love of Christ, who died for him while he was a sinner. It is therefore Christ-like to risk one's life to save an enemy from perish-

ing. Can you pray for those who spitefully use you and persecute you? Jesus did, for His crucifiers. Can you do good to them who hate you? The heavenly Father sendeth His sun and His rain on the evil and the unjust. Can you forgive men their trespasses against you as God forgives you? If you can, you will save yourself and may rescue the lost.

The hand of forgiveness and the spirit of love are the only influences that can break down the prison doors of hatred and rescue the prisoner. The sun, with its gentle rays of light and warmth, is more powerful than lightning, earthquake, or volcano. It is the sun of divine love that gives life to the soul garden more than any other forces. Dying in the trenches or on the battle-field for one's country is heroic, but dying to save the soul of your enemy is a loftier moral pinnacle. It is Calvary reaching into the heavens of splendor. One must never hate people but ever abhor, as you would a wild beast, evil actions, a wicked spirit and devilish designs. Even though a human face has become the portrait of a terrible monster within, yet Jesus died to cast the devil out.

SACRIFICIAL SERVICE

I John 3 : 16. "Because He laid down His life for us, we ought to lay down our lives for the brethren." Is it not enough for the servant to be as his lord? Our hearts must bleed for men if we would bless them. Should not our prayers for the unsaved often include groans of agony, crying with Moses, "Blot me out of Thy book, but save this people alive"? or with Paul, "I could wish myself accursed for my brethren and kindred's sake"? Oh for wrestling Jacobs who will not let thee go until the victory comes—who can die but never surrender!

Dr. J. H. Jowett tells of one who prayed for loved ones, saying, "Promise me, dear Lord, that Thou

wilt save them. Oh, give me a token that Thou wilt." Then her Lord seemed to clasp her outstretched hand in His and to give her the promise. She felt a piercing pain as though a nail had been driven through the palm. She had become so absolutely one with the interceding Saviour that she entered into the fellowship of His crucifixion. Her prayers were red with sacrifice, and she felt the grasp of the pierced hand.

Should we not be like the engineer who plunged his engine down the hillside to save his trainload of passengers from running on a broken rail; or like the chaplain who gave his shoes and socks to a wounded soldier, suffering ever after from frozen feet; or like the firemen who every week imperil their lives to rescue people from burning buildings? Should not all Christians know more about sacrificial service, seeking to obey every call to come over and help those in sin, sorrow and need?

VINE AND BRANCHES

John 15 : 1. "I am the true vine, and My Father is the husbandman." Jesus had just partaken of the Last Supper with His disciples. They drank of the fruit of the vine together. In this way they were in the future to show forth the Lord's death till His second coming. They were to drink in remembrance of Him. The bread represented His broken body, the wine His shed blood. This Supper commemorates the victories on Calvary. It is the flag of the Cross.

How natural it was for the Christ, while pouring out the juice of the grape, to say, "I am the vine; ye are the branches." Our abiding in the Vine is absolutely essential to fruit-bearing. The branch has no power separated from the vine, for "without Me ye can do nothing." When severed by sin, we must be reunited by a process similar to grafting. Then the branch is again one with the vine. The union is

intimate and complete. If the branch is injured, the Vine feels compassion and sympathy, and rooted in the infinite heart of the Father, perfect union is enjoyed and communion. The Vine is glorified by the fruitage; one is essential to the other. The Vine says to the branches, "I am your life and power; I am with you always. I am Christ in you, the hope of glory, the power of the Cross, the life of the soul. Ye are witnesses of Me when ye bear much fruit."

The branch is like a wire to communicate the life the vine imparts to the growing fruit. The figure, however, fails when we know that we are living beings, like Christ, and that He is more than a wooden vine, the Holy One of God, the Creator of the Universe, the Lover of the Human Soul.

"BE NOT AFRAID "

Matt. 14 : 27. "It is I; be not afraid." We never realize that we have fully seen the Lord till we behold Him in a storm. When the clouds are black, the winds high and the waves rolling, then to hear Him say, "Peace be still," to feel tranquillity in the heart like the glassy sea where He is walking, is an experience never to be forgotten. We need to pass through some great exigency of loss, bereavement or persecution in order to realize how fully the divine presence comforts, sustains and enlarges our manhood.

If our life has been in lovely valleys, amid beautiful gardens, flowers, and fruits, we have walked pleasantly with the Master and felt it good to be there; but when called to climb the summits of sacrifice, to scale the heights of self-denial, bearing the cross up the rugged hill, what visions we have had of Christ's power making us more than conquerors! What vistas of new horizons have appeared, showing that Delectable Mountains are grander than gentle

valleys! Even the solitude of the desert is made beautiful by His divine indwelling.

Christ comes so much nearer to the soul in the storm or on the desert, in solitude and suffering, than in hours of prosperity and happy surroundings. He speaks from the bush of fire to a desert wanderer that he may become a leader of the people of God, a helper to redeem a world. Such solitude is sweet if Jesus be there as a partner of our joy. He can make the desert blossom as the rose and make everything live whither His river of life cometh.

THE VISION OF ETERNAL THINGS

John 4 : 28. "The woman then left her waterpot, and went her way into the city." The woman at the well had suddenly been transformed from a sinful person into a Christian missionary. Her vision of eternal things had eclipsed the little duties of the day. Christ had so revealed Himself that she forsook all and followed Him. Self-surrender means self-restored, while the blurred image of the Creator is brought out in its original beauty and purity.

"In the beginning, God." These are the first words in the Old Testament. "In the beginning was the Word"; the first words in John's Gospel. Should we not always put Christ first, before business, pleasure, ambitions and social joys? With Christ the Father will freely give us all other things needful. Jesus must be the supreme passion of the soul. The devotees of this world have their leader; they are faithful to him. Christians have Christ, who has the words of eternal life, and the love of the Father. We should be so enamored of Him as to be willing to leave all for His sake.

A story is told of a street-sweeper in Dublin who fell heir to great wealth. While in the middle of the street, the lawyer conveyed to him the news, and the old man stood, broom in hand and mouth wide open,

in astonishment. He was so overjoyed that unconsciously he dropped the broom where he was standing and followed the attorney to enter on his new career. He had always been careful of that broom before; but now he left it where it would be broken to pieces. So the woman of Samaria left her water-pot, and her noble decision saved herself and saved the citizens of Sychar.

REFLECTING THE GLORY

II Cor. 3 : 18. "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as by the Spirit of the Lord." A certain glass window had a sign painted on it in letters of gold. When the letters were removed, it was found that the sun's continual shining had struck the letters through the glass so they could not be erased. The follower of Christ, by reflecting the image of his Master, becomes more and more like Him, being changed into the same image from glory to glory.

If the body and the mind take on the nature of what they feed upon, the soul absorbs and reflects the images formed within and hung on memory's walls. The law of assimilation makes one like what he loves; therefore Paul, enumerating the graces of goodness, says, "Think on these things." We must have a burning heart of love if we would become a shining light for others.

When one, looking into a mirror, sees the image of the person behind him, he turns instantly and gazes upon the person whose image was reflected. So, if others see Christ's image in you, they take knowledge that you have been with Jesus, and look unto Him whom you are personating and reflecting.

Christ, the express image of the Father, could say, "He that hath seen Me hath seen the Father." Happy

are we if we can have it said of us, "He that hath seen him hath seen a miniature of the infinite Saviour."

LOWER AND HIGHER

Heb. 1 : 4. "Being made so much better than the angels." David says of the glory of manhood, "Thou hast made him a little lower than the angels," but Paul says, "Let all the angels of God worship the Christ." The angels are ministering spirits to those whom Christ came to redeem, but Christ is the express image of God's person and at the right hand of the Majesty on high, swaying the scepter of righteousness. What an infinite distance there is between being a little lower than the angels and being Creator and Ruler over all worlds and peoples! Our Lord is in vast contrast with men and angels who are to worship Him.

To which of the angels did He ever say, "Thou art My Son; this day have I begotten Thee," or, "Thy throne, O God, is forever and ever," or, "Sit on My right hand, till I make thine enemies thy footstool?" Christ did not die for angels but for men; therefore He took our nature. All His creations are but the garments of the Lord.

Angels are to minister to the heirs of Him who is the Light of Life, the very God. Kiss the Son, love the Son, worship the Son, and you will know the Father. Man made a little lower than the angels shall be advanced through Christ, taking His nature to the higher altitudes of being crowned with glory and honor forever. Our Lord's prayer for the glory He had with the Father was the right of Sonship and the right to redeem man, whose salvation is completed or made perfect through suffering, wherefore He is not ashamed to call us brethren.

HIS KINDNESS

Isa. 54 : 10. "The mountains shall depart and the hills be removed; but My kindness shall not depart from thee, saith the Lord, who hath mercy on thee." The mountains symbolize the almightiness of God, inspiring us to sing, "I will lift up mine eyes unto the hills, whence cometh my help." "God is our refuge and strength." The mountains reveal the treasures embosomed in the valleys. Here are sample gems of coal, iron, gold, and silver, which were buried deep below. Their lofty grandeur and sublime magnificence inspire the artist and the worshipper. Their beauty awakens beauty in character and excites aspirations after the holiness of the Highest.

Convulsions in nature once lifted the mountain ranges into view; so the agony of the Saviour on Calvary revealed the gems of love and mercy in the heart of the Infinite.

But at last the mountains shall depart, when the earth will melt with fervent heat; but God's mountains of refuge and sympathy will never depart from His children. What are called by men "the eternal mountains" one day will fall, but "My loving kindness will never cease from thee. My love outlasts all changes in nature, all the ages of time, and all the cycles of eternity."

THE VOICE OF GOD

II Peter 1 : 18. "And this voice we heard when we were with Him in the holy mount." If we will listen, we can hear the voice of God, especially if we are with Him in the holy mount of prayer and meditation. We ask everything in His name and for His sake who maketh intercession for us. He is our great High Priest, who has passed into the heavens, and who is with us always by the presence of the

Holy Spirit. One never forgets the voice of Christ of loving tenderness when He whispers to the soul. How often we have felt it was good to be there, as we saw no man save Jesus only. We knew that it was no fable, no dream, but an everlasting reality. The Star of Bethlehem burst into the Sun of Righteousness on that holy mount. There we found light for darkness, glory for gloom. Ever after that we realized that His sheep know His voice and know not the voice of strangers.

It is not church forms and ceremonies that speak to us most loudly, though they may become the channels through which His loving voice resounds in our hearts. After hearing and seeing Him in the mountain vision, everywhere we look we exclaim, "It is the Lord!" This is the life more abundant, full as the abounding waves of the sea. When He walks upon its waters, we hear "It is I; be not afraid." It is good to read about His Bethlehem birth, His Calvary death, His rising from the sepulchre and His ascension into heaven. But oh, to know that He is yours forever, to hear Him say, "I know thee, I love thee with an everlasting love," what joy unspeakable and full of glory! His perfect love keeps us in perfect peace while we journey toward the gates of light which will be lifted up for our entrance into His presence ever more.

VISION AND MESSAGE

Prov. 29 : 18. "Where there is no vision, the people perish." One must behold the condition of the unrepentant soul in this and in the future life, in order to become an effective worker among the unsaved. Looking through the Bible telescope, he will see the multitudes of this world as Jesus saw Jerusalem, when He wept over the city about to be destroyed by the Roman army. Faith in the divine Word and the illumination of the Holy Spirit are

the eyes that behold the conditions of immortals in the world to come. The preacher must see his congregation as a company who are in a preparatory life for everlasting bliss or woe. How can he warn, plead, appeal, reason and weep over the lost ones without this vision?

Thank Heaven, there is at the same moment an upward look we may take, so that the climax of the appeal may become a picture of the future life of the redeemed, the opposite of the regions of the lost. One must be able to give a vivid contrast between the devil and his dominions, and the Christ and His kingdom. He must be able not only to picture the awful wrecks on the shores of time, but the victorious landing on the golden shores of immortality. He must view also, in order to portray the vast gulf in this life between holiness and sin, the wide distance between heaven and hell in the future. His idea must take in the development of the child of God in morals and noble manhood. He must reveal the mountain peaks of Christian attainment, urging all to climb heavenward. He must feel the wonderful powers of the world to come before he can make others feel. He must know what he proclaims by heart knowledge, by the revelations of the Bible and of the Holy Spirit. No one can paint pictures beyond his experience.

Meditations About Individuals



THE LEGACY OF GREATNESS

Prov. 10 : 7. "The memory of the just is blessed." The glory of ancient nations is perpetuated by their wealth in noble characters. All else may have perished, but great and good men never die. Every progressive movement in history had a hero for a leader. Men of just character have been the pioneers of the race, the architects of institutions that have blessed mankind. The glory of reformers grows brighter though the fallen nations lie buried in oblivion. Nations are not created for immortality. They are for the protection of undying millions journeying through time to the everlastingness of the future.

Nations give liberty to the body, freedom and training to the mind, protection to property and life; while the man is building his individual structure for God's eternal kingdom. Carlyle once said England would sooner give up her Indian empire than her Shakespeare. Is not America's pride and glory in the names of a dozen men who have been the leaders in founding and preserving the Republic,

The pillars of her people's hope,
The centre of the world's desire.

Keeping the memory of our heroes vivid helps to make us like them in their untarnished beauty and moral splendor. Do we not live for posterity when we live for present nobility?

After men die, we look upon them from the standpoint of eternal things; the scaffolding is taken down; externals fall away, while the completed

edifice shines in the beautiful light of God. It may not be a desire for the highest aim to say,

What can I do to be forever known
And make the age become my own?

But it is next to the highest, which is to be well known in the ages to come as the children of the Highest.

JESUS AND JOSEPH

Matt. 12 : 42. "Behold, a greater than Solomon is here." Our Lord, who often described Himself under the similitudes of nature, as the Vine, the Bread, the Light, the Sower, and the Shepherd, also compared Himself with some characters, like Solomon, but we must remember that Jesus had no peers, no human standing on a level with Him. He, in lofty, solitary grandeur, is above all forever. Our comparison is, therefore, considered on the human side. Solomon in all the glory of his artificial riches was not even arrayed like one of Christ's beautiful lilies, while his inner character and life were infinitely below that of the Master.

Joseph and Jesus might better be contrasted; Joseph in Egypt was faithful to the God of his fathers, while Solomon worshipped the false gods of his wives. Joseph had a mission for Israel in Egypt; Jesus a mission for all the world. Joseph was sold by his brothers into slavery. Jesus was sent of the Father to lift a race out of darkness. Joseph found a prison golden steps to the throne of Egypt; Jesus found Calvary the way to universal empire. Joseph was sold for twenty pieces of silver; Jesus for thirty. Joseph maintained an unsullied soul; Jesus was without sin. Joseph saved Egypt from famine; Jesus was the Saviour of the world from sin. Joseph forgave his brothers; Jesus is the infinite Forgiver. Joseph looked toward Canaan for Israel

and Jesus toward the heavenly Canaan for the family of God. Joseph refused the glories of the Egyptian Empire; Jesus refused Satan's offer for world empire. Joseph revealed himself to his brothers, saying, "I am Joseph," as Jesus said to Paul, "I am Jesus, whom thou persecutest."

May we seek to be as near like Jesus as Joseph was.

SYMPATHY AND SACRIFICE

Gen. 22 : 12. "For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." God's blessings come to us as to Abraham, when we willingly surrender our loved child at His call. In blessing He will bless thee, and in multiplying He will multiply thy service; especially if thou canst say "Blessed be the name of the Lord" when bereaved of thy child.

Do not the lambs in His bosom bind our hearts closer to the Saviour? Was it not expedient for you and for them that they should be called away? Your lovely little one is yours forever now. No sin will ever stain its soul, no storm disturb its peace, no sorrow lessen its bliss. How, then, could you wish it back again?

A pastor once said at the close of the funeral of his own child, "I have never been fully able to sympathize with sorrowing ones at the funerals I have attended until today. I know your anguish now as never before." The heavenly life became more real when the mansion began to be inhabited by his children. If we could only know how much the children have gained in entering the life eternal, how many evils they have escaped, how rich their life will be forever, we would be more reconciled. If we could fully understand how the sorrows have mellowed our own hearts, molding us after the image of Christ, would we not sing praises over the triumph

of the loved one, rather than dirges over our losses? Is not the anguish over a prodigal child far greater than the separation of the one now safe in the Father's house?

"Oh, not in cruelty, not in wrath
The reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away."

"I REMEMBER MY FAULT"

Gen. 40 : 23. "Yet did not the chief butler remember Joseph, but forget him." When Joseph was behind prison bars, he made Pharaoh's butler a special friend by giving an interpretation to his dream, saying to him that in three days he would be restored to his former position as cup-bearer to the king. When the hour came for the butler to be liberated, Joseph gently whispered to him, saying, "Think of me when it shall be well with thee." Did the butler remember Joseph? Nay, nay; he was too much like many at the present day, who forget the friends and companions who have aided them in their deliverance and elevation. But when the butler could still further promote his own prosperity by aiding in the interpretation of Pharaoh's dream, the face of Joseph flashed upon him, and he exclaimed: "I do this day remember my fault," which resulted in making Joseph the deliverer of Egypt.

Our Lord did infinitely more for each one of us than the butler did for Joseph or than Joseph did for Egypt. He bought our freedom from the prison of sinfulness, by going to prison and judgment and death Himself. How can it be that those for whom He died should forget him? This is the colossal crime of ingratitude; the awful wickedness of treachery and desertion. We should exclaim, "This

day do I remember my fault, repent of my sin, and cleave to the man who died for me." In the dying hour every sinner is ready to cry, "Lord, remember me when Thou comest into Thy kingdom," and if the prayer is sincere, the answer comes back from the forgiving heart of Christ, "This day shalt thou be with Me in Paradise."

THE PATTERN OF THE DIVINE MASTER

John 4 : 38. "Other men labored and ye are entered into their labors." In Eastern countries, the tapestry weavers oftentimes are unable to complete the extensive pieces of workmanship during their lifetime, but as one dies another picks up the thread and weaves on according to the original design. Is it not so with the lives of evangelists, missionaries and ministers? They have labored and others have entered into their labors. "One soweth and another reapeth." How beautiful the thought that all Christians are working together in the construction of character, that, like a vast mosaic, will adorn the walls of the gallery of heaven!

We pick up the threads another has dropped and weave on after the beautiful pattern of the divine Designer, weaving in the Rose of Sharon, Christ the Redeemer and the Lily of the Valley, Christ the Resurrection; weaving in the dark background of suffering that the flowers and figures of self-sacrifice may become more brilliant. The weavers of tapestry work on the dull, wrong side, and often never behold the completed masterpiece. So many weavers of character see only the sombre, afflictive, uninteresting side of their life's toil. The beautiful coloring, the artistic form, the perfect picture, will stand forth to greet the eyes of the multitude on examination day, when we shall be like Him and see as we are seen.

THE SOUL'S SONG OF VICTORY

Ps. 90 : 9, 14. "We spend our years as a tale that is told. O satisfy us early with Thy mercy." Moses the first hymnist of Israel, has completed his wonderful career. As he reviews his life, he sees the eastern mountains purpled with the splendor of God's guidance, power, wisdom and blessing, while the western hills are resplendent with coming glories, beckoning the weary, aged desert traveler to the refuge of rest,

Where everlasting spring abides,
And never withering flowers.

Moses' song has been sung around the dying beds of millions for thirty-five hundred years, and read as appropriate words at the final services over departed loved ones. This psalm is a balm to the wounded heart, a comfort to the sorrowing, a solace to the aged, a hope for the sinful, a cheer for the dying. It encourages wisdom, faithful toil, true devotion; it calls on God for mercy, for holiness and guidance. It gives a thrilling picture of the brevity of the present and the everlastingness of the future. It recognizes that He who attends to the creation and continuance of the universe will not forget His human children. Moses no doubt had visions of the coming Messiah, whose beauty of holiness and merciful loving-kindness he invoked in this psalm. "He endureth as seeing Him who is invisible." "And he esteemed the reproach of Christ greater riches than the treasures of Egypt." He knew our Lord would assume all our liabilities, and become the head of the firm of "God and Humanity," that we might become joint heirs with Him to His unsearchable riches.

The new hymn of immortals in glory is the "song of Moses and the Lamb," uniting the Old and New Testament heroes in one glorious anthem of redemption. On Sinai Moses cried: "Show me Thy

glory." On Nebo his prayer was fully answered, when angels bore him to the dwelling-place of the Almighty.

JONAH AND NINEVEH

Jonah 4 : 10, 11. "Then said the Lord, Thou hast had pity on the gourd, . . . and should I not spare Nineveh?" Jonah refused to go to Nineveh because, knowing that God was merciful and kind, he feared the prodigal city would repent and be forgiven, and he, like the elder brother, would be invited to attend the festivities of rejoicing instead of the ruin. He had an eye upon his reputation as a prophet at Jerusalem, as well as upon Nineveh, which might conquer his own people if not destroyed. These considerations led him to flee from the Lord's call.

How true it is that the natural human heart hates the enemies who are growing stronger and rejoices at their downfall. It is also a fact that the Jews believed that it was their mission to help overthrow Gentile and heathen people; therefore, the Pharisees hated Jesus for affiliating with publicans and sinners. Peter himself required a vision to convert him to the idea of the salvation of the Gentiles.

While Jonah waited for the result of his preaching, God prepared a gourd that its broad leaves might shade the prophet from the sun, and also a worm that, like an affliction, withered the gourd. Jonah had deep feeling for the death of the perishable gourd, but little for the one hundred and twenty thousand immortals in Nineveh.

We see here a lesson of the fatherhood of God and the brotherhood of man, long before Paul was commissioned to the Gentile world.

For the moment, Jonah, like Elijah, was so completely discouraged that death seemed the best way out of the difficulty. He dreaded to deal with a God

of mercy, for he had not yet heard of prayer for enemies and blessings for those who despitefully use you.

MAP OF CHARACTER

Ex. 34 : 35. "And Moses' face shone." The gospel of the human face reflecting soul beauty is what men like to behold. Spiritual wisdom and holiness ever make man's face to shine. Wearing such a face is to illuminate all about you, letting others see what Christ is like, that they also may glorify the Illuminator.

The soul looks out through the face to tell men of its inner life. It is said that Gladstone and Webster, in moments of exaltation, during mighty efforts of oratory, wore faces transfigured, as if the face had been an alabaster lamp lighted from within. The last night that Savonarola spent on earth before he was burned for the truth, he seemed to dream and smile. The light of heaven was already gathering on his brow. God and angels seemed near, kissing his face.

Victor Hugo, in *Les Misérables*, gives a lovely picture of the light on the face of the noble Bishop, as Jean Valjean, the burglar, stands at midnight ready to kill him. The good Bishop has fed the starving man and given him a room for a night's lodging, and now the criminal stands ready to strike the blow of death, in order to rob the house and flee. But the radiance on the Bishop's face, the luminous glow of peace, startles the murderer's conscience, and prevents his striking the blow. Think of the horrible hideousness of the sinful soul standing before the glory of the face of Christ at the judgment day. No wonder that they will pray for rocks and mountains to fall upon them and hide them from the face of the Holy One of God; for only the pure in heart can look upon Him and live.

THE PROMISE TO JOSHUA

Deut. 31 : 8. "He it is that goeth before thee; He will be with thee; He will not fail thee, neither forsake thee." Moses thus communicates God's words to Joshua, his successor, as he is about to ascend to heaven from Mount Nebo. Joshua might well tremble in view of his youth and the great achievements which he was expected to accomplish. He felt strong in the strength of Almighty God, as he went forth under the encouragement of the wonderful promises Moses had announced from the divine Ruler of mankind. He believed victory would crown his leadership, that God would go before him and be his rearward. He judged the future by the past. He believed that the God who had led Moses for forty years would not desert him. He believed the Jerichos would fall and that Israel would become the great nation divinely promised.

Does not divine providence go before each individual, preparing the way for every to-morrow? The earth, God's storehouse, has been filled with supplies for the needs of His peoples. Here are hidden rivers of oil, beds of coal, a multitude of minerals; here are fields and forests and streams and sunshine. He has gone before us all, leading us in the way of light and happiness. His Almighty power will not fail thee. His resources are inexhaustible. All we need to do is to consecrate all our powers to the service of His kingdom, believing what He says, "I will never fail thee nor forsake thee; fear not, be not dismayed." Joshua could not see the future except in these blessed words of Omnipotence. He was willing to battle for the right, never doubting that the words of his commission were from the divine Father, the ruling Power of the universe. Joshua triumphed gloriously; every one may do the same who toils and fights and trusts.

MIRIAM

Num. 12 : 1. "And Miriam spake against Moses, because of the Ethiopian woman whom he had married." The name Miriam is the Hebrew for Mary. She is the Mary of the Old Testament—a woman of strong, noble character, the wife of Hur and the sister of Moses and Aaron, and a distinguished leader among her people. As a little girl she was faithfully watching the basket boat of her baby brother, floating amid the bulrushes of the Nile, when the Egyptian princess came down to wash in the water. The baby crying at just the right time touched the hearts of the ladies, and shrewd little Miriam procured Moses' mother for the nurse, to care for the little fellow. Thus Miriam saves Moses and enriches the world.

The next view of her devotion is with Israel on the banks of the Red Sea, after the overthrow of Pharaoh's hosts. There she is leading in the glorious song of triumph.

When Miriam was advanced in years, she, with Aaron, revolted against Moses for marrying an Ethiopian woman, not because of her color, but she was a foreigner, and race prejudice was very strong. Miriam mutinied against the authority of Moses. The venom of her tongue was destroying the influence of God's appointed prophet; therefore the Almighty smote Miriam with leprosy, and Moses, though he had been sadly wronged by his own sister, cried out in prayer for her cure, saying, "O Lord, heal her now." And his petition was answered. Wonderful meekness and brotherliness of Moses! An instructive lesson to the Miriams that create divisions in families! We should heed God's command, "Do my prophets no harm."

DEBORAH'S VICTORY

Judges 4 : 14. "And Deborah said unto Barak, 'Up! for this is the day in which the Lord hath delivered Sisera into thine hands.'" Israel being without a king, Deborah comes to the rescue. She inspires Barak to gather ten thousand troops and to attack Sisera. She was a singer and leader among her people. Her songs excited to heroic devotion. Her country was at this time at the mercy of the savage Canaanites, who carried away the children of the people and destroyed the fruits of the field. With great faith in God she cried, "Up, Barak, and lead thy captivity captive." How ludicrous it looked for ten thousand of Israel to meet three hundred thousand of the enemy, who had, besides, ten thousand horses and nine hundred chariots of iron! How disdainfully Sisera must have looked upon his feeble antagonist! But during the battle a terrible storm filled the empty river beds with a torrent that swept the chariots of the Canaanites to destruction. Deborah, the prophetess and soldier, had won a great victory for her country. Then she sang her immortal song, which came out of struggle and suffering:

The Lord came down for me against the mighty;
The stars in their courses fought against Sisera!
O my soul, thou hadst trodden down strength.
Let them that love Him be as the sun,
When he goeth forth in his might!

So Luther sang,

A mighty fortress is our God:
A bulwark never failing.

Deborah's victory came in answer to prayer and faith; the mightiest battallions did not win. Weak, unprepared, undisciplined Israel triumphed gloriously. A noble woman teaches the world that right and truth will win against force and might.

JESUS AND SINNERS

Heb. 11 : 31. "By faith the harlot Rahab . . . received the spies with peace." Matthew gives the names of only four women in the ancestral line of Jesus—Ruth, the Gentile, and three others, Tamar, Rahab, and Bathsheba, two of whom were harlots and the last one of questionable moral character. He who came to save the people from their sins came along the line of great sinners. In His human nature dwelt the strongest passions which hereditary descent could transmit. Therefore, how truly it could be said of our Lord, "He was tempted in all points as we are, yet without sin."

Is there not some striking significance in Christ's coming, not from a line of noblest characters in Bible history, not from those highest in the walks of life, but from several who were sunken in the lowest depths of immorality? Was it not that He might make His appeal to save unto the uttermost all who would come unto God by Him? The salvation of redemption is from sin; every degree of sin; it is by faith, such as Rahab exercised. It is a salvation for all the Gentile world whom Ruth represents, as she enters the royal line. Jesus' life and death, as well as His ancestry, awaken hope in the heart of the deepest-dyed criminal on the footstool. Christ was hated by His countrymen for associating with the outcast publican, Roman tax extortioners, as well as with the worst sinners in society. He was accused of having a devil for mingling with the devil's own.

SEEING THE DIVINE PERFECTION THROUGH NATURE

Luke 12 : 27. "Solomon in all His glory was not arrayed like one of these." In the gala period of another springtime let us worship in nature's ca-

thedral, where birds and zephyrs sing, where every flower and tree speak of Him who has made everything beautiful in its time. Beauty was born when God said: "Let there be light!" Come, let us worship; let us bow down, let us commune with nature's God, look through the seen to the unseen; for the sky, field and mountains are but reflections of the beauty of His holiness.

These are God's galleries of art, poetry, music and beauty; the symbols of His inner being of love, goodness and truth. Holiness could not help being beautiful, beaming from the face of the glorious Creator of all color, form and splendors in His wondrous worlds.

Some worship only the reflection of His face in nature, the image instead of the Author, the painting instead of the grand Original, the esthetic and artistic rather than the ethic and real. The Greeks adored the bodily form of beauty and the cultured mind; but they failed to behold the perfection of the eternal Father. All the separate rays of beauty in language, nature, art and music, we may trace upward to the central majesty of the Son of righteousness.

A BROTHER'S LOVE

Gen. 44 : 2. "Put my cup, the silver cup, in the sack's mouth of the youngest." Benjamin trembled when the silver cup was found in his sack. He did not know that it was a loving-cup from his lost brother Joseph; that it was placed there so as to bring the favorite brother to Joseph's arms again, as well as to reveal Joseph's forgiveness to all his brethren. Joseph must have said to himself, "If I let Benjamin go now, I shall never see him again to tell him of my great love."

The most beautiful brotherly scene in the Bible is when Joseph, with eyes flooded with tears and heart

bursting with emotions, revealed himself to his terrified brothers by kissing all the older ones and throwing his arms around the neck of Benjamin, pouring out upon him the wealth of his heart's love.

Jesus our Elder Brother, seeks to bring us back to Himself by sending the Holy Spirit's convicting power into our hearts. How fearful and trembling we are when we return to the Saviour we have abused! Like culprits we stand before Him awaiting our sentence, when, lo! He reveals Himself, the compassionate Saviour, who loveth us and gave Himself for us, "the Friend who sticketh closer than a brother." Have we not betrayed Him and sold Him as the brothers sold Joseph? Does He not, like Joseph, receive us with open arms and feed us at His own table? Are not his storehouses full of the bread of life for all who will come unto Him, without money and without price? Christ puts the silver cup of salvation to our lips, brimming full with the elixir of life, and tells us to go and bring the father, the mother, and all the family into His mansions of splendor, where there is room enough and to spare.

THE WICKED WOMAN

I Kings 21 : 23. "The dogs shall eat Jezebel by the walls of Jezreel." Jezebel of Hebrew history was reproduced in Shakespeare's *Lady Macbeth*. She was Phœnician, as were the merchants and seamen of those ancient times. She was considered the evil genius of her husband, Ahab, introducing the worship of Baal, her own religion of shameless idolatry, which resulted in the overthrowing of the worship of Israel's God.

Elijah summoned the hundreds of prophets of Baal to a test of the true God on Mount Carmel; it was a conflict of spiritual forces between the false and the true. Jehovah was triumphantly vindicated,

and the wicked prophets slain on the banks of the River Kishon about twenty miles from the city of Tyre. Ahab and the devotees of idolatry were completely overcome by this display of divine power.

But Elijah had Jezebel to reckon with, and he found one terrible woman more than all the hosts of Baal. After she had sworn that she would take his life on the morrow, Elijah, the hero, the courageous prophet, the man of God, fled in dismay and in defeat.

A while after, Jezebel caused the murder of Naboth in order to obtain his vineyard for her king. When Ahab trembled, she said, like Lady Macbeth, "Give me the dagger." Jehu was God's avenger; he slew Jezebel's son and grandson, kings of Israel and Judah, in the very Naboth's vineyard. Ahab was killed in battle while Jezebel waited for news at her palace window. She rallied at Jehu as he appeared, defying him to the last. The servants, being ordered, threw her from the window, and the horses trod her under foot.

When one goes wrong, one sinks to the lowest depths of iniquity, trampling under foot God's laws, goodness, holiness and guidance, dying as the fool dieth, in impious ruin.

THE HEROISM OF ESTHER

Esther 4 : 16. "If I perish, I perish." When the Jewish nation was in peril, owing to the wicked Haman's hatred of Mordecai, Esther exhibited the spirit of a true heroine, daring death in being willing to go before King Ahasuerus. At first, Esther seemed only a beautiful maiden who had won the admiration of the monarch after the banishment of Vashti. When Mordecai knew that the king's edict had gone forth, his only human hope was in his great niece Esther. He believed that she had come to the kingdom providentially for this momentous

hour. The very loveliness of her face seemed God-given to solve the problem of danger.

There was a law in her way that she was not to go before the king unless invited; it meant death to disregard this rule. Esther commanded that her people should observe fasting and prayer for three days, when she said she would go before the king, and "If I perish, I perish." Hers was the true spirit of patriotism, of martyrdom, giving herself for her countrymen. True, she believed that her God was able to deliver, and she may have had the assurance in her heart that he would do so. "But if not, if I die I die as the coming Messiah will die for all mankind."

Esther won the favor of the king, and saved her own life and that of all the Jews in the Persian realm. This noble woman lives today in the memory of the Jewish people, in the observance of the feast of Purim, which commemorates the great deliverance. Is not hers an inspiring sentiment for every one in hours of danger; when the lives of others are at stake, when a whole nation is in peril?—"If I perish, I perish."

THE POWER OF CHOICE

Ruth 1:16. "Entreat me not to leave thee." Ruth, the loving daughter, clings to her mother-in-law Naomi because she is fascinated and charmed with a holy affection for the God of heaven and the people of His kingdom, whom Naomi has so devotedly represented in her life. Though a Moabitess, she forsook her own people for the worship of the God of Israel. She was called out of the Gentile world to enter the line of Christ's ancestry. Ruth and Naomi are thus united to each other closer than by family ties, becoming devoted lovers, like David and Jonathan.

When Boaz married Ruth, Naomi found a home for herself with the wealthy farmer. They are happy again together in one family. The baby, Obed, is to become the father of Jesse, and Jesse the father of King David, and Ruth become the ancestress of Christ; so that through her act of self-denial and devotion all the families of the earth are blessed.

How little we understand of the immense significance of a single, apparently unimportant decision. By Ruth's saying, "Thy people shall be my people and thy God my God," unspeakable joys came upon her own spirit and a world of wealth to posterity. Is it not so when we leave the company of evil persons and unite ourselves to the children of God? Think of the heirship to the wealth of heaven, of the citizenship of the saints in light. Let us then come out from the kingdom of darkness into the kingdom of Christ.

Is not the power of choice, next to the glory of existence, the greatest blessing heaven has conferred upon mortals? Every soul stands at the parting of the way, going upward or downward. How long halt we when we know the immense interests hanging in the balance of decision!

THE EVER LIVING DEAD

Prov. 10 : 7. "The memory of the just is blessed." It is said that the blood of patriots is the seed of liberty and that the soil out of which such men are made is good to be born on, good to live on, good to die for and good to be buried in.

It is blessed to know that the Blue and the Gray are now united in defense of the American Republic, standing shoulder to shoulder for the rights of mankind. Today the whole nation turns its thoughts toward the sleeping heroes and the few remaining veterans of the great conflict. Flowers will beautify

burial grounds and orators will recount deeds of daring. The memories of our heroes are truly inspirations to the living. While we visit the galleries of recollection beholding the faces of those who died that we might live under the best government among men, we feel strengthened to do and dare by remembering their heroism. Forgetting to remember is the treachery of ingratitude. Every memorial service and every decorated grave should say to us, "Do this in remembrance of me."

Nineveh, Babylon and Rome forgot God and their heroes and therefore perished. In our day we should listen to the voice, "Son, Remember!" Remember to emulate the heroism, the virtues and devotion of the fallen patriots; remember to perpetuate the liberties for which they died, handing down to succeeding generations the heritage purchased by costly treasure and precious blood. Remember that the flower-strewn mounds are only upon the dust of bodies. The stars, the flowers of the sky, adorn the crowns of victors. The soldiers who won triumphs for the nation also won victory over death for themselves. We must look higher than the tomb for those who camp upon the plains of immortality. They have joined the hosts of the skies; the armies of peace, purity and everlasting friendship among the comrades of the Cross.

"THE WEEPING PROPHET"

Jer. 1 : 6. "Then said I, ah, Lord, I cannot speak, for I am a child." God told Jeremiah that he had, from his birth, called him and sanctified him as a prophet to the people. Jeremiah, being but a young man, hesitated about accepting the call. The Spirit replied to him, "Be not afraid of their faces; I am with thee to deliver thee. I have touched thy lips and put my words in thy mouth, and thou shalt speak whatsoever I command thee."

Why was Jeremiah called "the weeping prophet?" Why did he write Lamentations? Was it not because of his great devotion to his countrymen, who he saw had fallen into idolatry and infidelity? He also beheld the judgments that were impending. He was compelled to become a preacher of unwelcome truths and was considered a gloomy croaker, a misanthrope, ever prophesying evil. Jeremiah was truly the prophet of a broken heart, crushed by the burdens of his people's sins. But for forty years he spoke what God gave him. Unlike Peter or Luther, he had a sensitive and a delicate, diffident nature; preferring seclusion rather than publicity, where he could weep and pray for the redemption of Israel.

Like other prophets, he did not behold the deliverance which he had hoped to see, but he built better than he knew. Great glories were on the near horizon. His sorrowful life had accomplished more than he realized. He plowed deep, he wept sore; he scattered the good seed of the kingdom broadcast, and now the golden harvest belongs to him forever. Tears are wiped from his eyes; solitary no longer, no more prisons or banishment. His rejoicing will be throughout eternity. "Blessed are they that mourn, for they shall be comforted; and they that hunger shall be filled."

THE SUBMISSION OF JOB

Job 1 : 9. "Then Satan answered the Lord, and said: Doth Job fear God for naught?" The devil claimed that Job would curse God if he lost all his earthly treasures, and the heavenly Father allowed the testing. How he stood the trial, after property, health, loved ones and everything was gone, is revealed in this remarkable book. Job triumphantly exclaimed, "Though He slay me, yet will I trust in Him." "I know that my Redeemer liveth. I

shall behold Him and not another." "I have heard of Thee by the hearing of the ear, but now mine eye seeth thee."

Job made no complaint against God for his reverses. He was submissive to the divine will, saying, "The Lord gave and the Lord taketh away; blessed be the name of the Lord." Would it not be a crucial trial for Christian millionaires to descend to beggary, for a king to lose his crown, for health to give way to horrible illness, for all the loved ones in the family to be called to the eternal world, and for the wife to side with enemies and critics while they chided him for his sins?

Job knew that he had been a sincere follower of his Lord. He could not solve the meaning of his great affliction, but he believed some time he would understand. He knew his God was able to deliver him and that He would if it were best for his kingdom; that he could make all things work together for his good and for God's glory. He was willing to drink the cup put to his lips, as Jesus did in the garden; Peace came to Job after patience. For one hundred and forty years Job lived and flourished, and the Lord gave him twice as much as he had before. If the universe were on one side and God on the other, the true Christian, like Job, would forsake all material riches, health and earthly happiness for the Almighty alone, exclaiming, "Whom have I in heaven but Thee? and there is none on earth I desire beside Thee!"

GOING DIRECT TO JESUS

Luke 7 : 19. "Art thou He that should come, or look we for another?" No wonder that hours of gloom came over the soul of John the Baptist in his prison life, where he had little to do but to think and pray. Activity makes one brave, for in the heat of battle fear is forgotten. When great crowds fol-

lowed the Baptist, he could exclaim, "Behold the Lamb of God, who taketh away the sin of the world. I baptize with water, but he shall baptize you with the Holy Spirit and with fire." Thus John lifted the curtain and introduced Christ to men, but in the lonely prison, knowing that great crowds were not attending Christ's ministry and that he was not really attempting to burn the chaff and gather the wheat into his garner, he had moments of great depression. His faith failed him. He felt that he had to be certain, for the sake of himself and his own disciples. He took no second-hand opinion, but sent directly to Jesus. Our Lord did not make a public profession of His deity; He would not trust to language to express so great an event. He virtually said to John's questioner, "Believe Me for the very works' sake, and tell John that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the Gospel is preached." Jesus then turned to the people and uttered a most beautiful eulogy upon the character and life of John the Baptist. The imprisoned hero must have been fully satisfied when the words of Jesus were reported to him. No one would blame him for desiring absolute certainty about the greatest question and personage in all history. When one is sure he has found the ever-lasting Saviour, he is sure of everything else needful in this world and the world to come, but without Him he is at sea, without compass or rudder. Jesus is our Captain and Guide, the solution of our doubts, the Companion of our journey, the Way, the Truth and the Life man is to travel forever.

CHILDHOOD

Luke 1 : 66. "What manner of child shall this be?" When John the Baptist was born, this was the wonder, "What manner of child shall this be?" Is not

this the greatest question mortals can ask regarding the little immortal? Generally the child will be what the home influence makes it. The first seven years will probably decide its destiny. What a problem for parental care and guidance!

Eli's children were a sample of mistaken home government. There must be law as well as love in the family life. The children must be governed or they will govern you. Eli's mild expostulation, "Why do you do such things?" was one cause of their ruin. The Word says, "He restrained them not."

At the first, the governing must be through fear: "The fear of the Lord is the beginning of wisdom." And the fear of disobeying the parent must prevail in the little mind before it can be influenced by the affection and the sense of right and wrong. We must mean every word we say to the child. The continued repetition of the word "don't" becomes a familiar sound, losing its effect. Let thy words be few, but full of meaning.

Is it not true that the young people never forget the father's reading the Bible and the family prayers every morning and the kneeling at the mother's knee every night to say the little prayer, and then those never-forgotten songs that were sung around the fireside when friends came in to enjoy the hospitality and social life of the home? These indelible records stored away in the memory are reproduced later in life, like words and music in the phonograph. They are the first impressions, which last the longest, at a time when the mind is plastic and receptive. Let us never leave to the Sunday school and the church what should be accomplished first in the home.

THE BENEDICTUS OF ZACHARIAS

Luke 1 : 64. "And Zacharias' tongue was loosed, and he praised God, shouting, 'Blessed be the Lord

of Israel; for He hath visited and redeemed His people.'” The tongue of the dumb shall sing when the Holy Spirit of God brings blessed news to the soul. Unbelievers may be voiceless, but let everything that hath the breath of faith praise the Lord, because we may all serve Him without fear, in holiness and righteousness all the days of our life.

St. Augustine said of this song: “O blessed hymn of joy and praise, divinely inspired by the Holy Ghost! Oh, may Thy words be often in my mouth, and the sweetness of them always in my heart! The expressions Thou usest are the comfort of my life; and the subject Thou treatest of the hope of all the world!” Praise, the perfume of the flowers of the heart, rises like incense unto the highest heaven. One has said: “Let me make the songs of a people and I care not who makes their laws.”

Was it not the Holy Spirit's inspiration that burst forth in Zacharias' song? Such effusions rise from soul rapture without preparation or previous meditation. It is as if heaven had set the soul on fire with love, and like David, giving expression to noblest feeling, it exclaims, “The Lord hath put a new song into my mouth, even praise unto our God.”

“THE HANDMAID OF THE LORD”

Luke 1 : 46, 47. **“My soul doth magnify the Lord;
my spirit hath rejoiced in God my Saviour.”**

“O wondrous mother, was there ever joy like thine?
To thee it came, that message from the Highest!
Such as to woman ne'er before descended;
The Almighty's wings thy soul o'erspread,
And with thy life the life of worlds was blended!”

What sublime, ecstatic rapture must have filled the soul of Mary as she sang “All generations shall call me blessed!” Not wise nor rich nor great, but

blessed, through her Son becoming the world's Saviour!

This song is a sublime prophecy, crystallizing the hopes of the world since creation's morning. It recounts the past goodness of God and idealizes the glorious future of Christ's kingdom. How enchanting must have been the announcement of the angel Gabriel as he whispered the wondrous words that the Holy Son of God should be born of her. Such words had never been spoken to woman before. How her imagination was thrilled with bright hopes, blossoming into the praise of holy song, as she received this message to gladden the millions of earth!

Prophets had predicted, but no mortal lips would ever have uttered what the angel said. She knew the world would scorn her, misunderstand her, and perhaps her affianced, Joseph, might forsake her; yet she triumphantly exclaimed, "Behold the handmaid of the Lord! Be it unto me according to Thy word!"

God gave Mary no palace, no chariot, no worldly glory, no earthly distinction. To become the mother of the Son of God—that was greatness beyond that of any other mortal.

THE WARMING OF PETER

John 18 : 25. "And Simon Peter stood and warmed himself." It is dangerous for any one to warm himself among the comrades around the devil's fire. Peter was bold and courageous when defending his Lord before the mob, but when alone among enemies, convinced that Christ would not defend himself, Peter surrendered his soul to Satan, deserted the disciples, denied his Lord, sealing his lie with an oath. But the old love for the Master was aroused when Peter beheld the wonderful face of the sympathizing Christ.

When Jesus died, Peter must have given up all hope of the success of Christ's mission. Consorting

with John on the morning of the resurrection, he no doubt said, "Oh, if I had not denied Him! Oh that He would take me back into His love again! I shall never forget the look of agony He gave me at my fall." Suddenly the woman who had seen the risen Christ came to John and Peter, saying, "The Lord is risen! He said, 'Go tell the disciples and Peter.'" At the mention of his name, Peter was filled with hope. It meant that he was to be forgiven and restored to the Master.

The second fire where Peter warmed himself was on the shore of the sea where his Lord had built a fire for the morning meal, and where the old fire of love was newly kindled in Peter's heart, and where he received his great commission to go and feed the flock of Christ. When the question came, "Lovest thou Me?" the answer, "Lord, Thou knowest that I love Thee" was full of penitence, contrition, and devotion. The next fire was on the day of Pentecost, when Peter's tongue was set on fire by the Holy Spirit, so that he could preach a sermon which would bring thousands into the life of the burning heart. Are there not many others loitering in bad company, near the flames of perdition, who should come away and be baptized with the heavenly fire of love?

REPROOF IN A LOOK

Luke 22 : 61. "And the Lord turned, and looked upon Peter." The most noted artists have failed to reproduce that wonderful facial expression of Christ upon canvas, and the writers of the Gospel did not attempt a pen portrait, but divine light etched the Saviour's look upon the walls of Peter's memory, never to be effaced. Our Lord could not make a gesture, for his hands were tied; He could not speak His reproof, for He was being hurried by soldiers. It was just a look. It was oceans of love, pity, and

compassion, looking out through eyes of God-like longing for Peter's soul. It was a gaze so full of forgiveness, loving-kindness and gentleness, that the truant apostle, who was only a few hours from the communion table, was overwhelmed with the magnitude of his betrayal.

In the agony of his pain, he hid himself away, where he could weep and pray. He saw that he had pierced the side of Jesus deeper than the spear could go; he had driven the nails of denial into the very heart of his Lord and put Him to an open shame, at a time when Jesus was on trial for His life! Peter knew that Christ had been praying for him on Calvary, when he heard the precious message of love on the morning of the resurrection, "Go tell the disciples and Peter that I have risen from the dead."

PILATE'S DECISION

Matt. 27:26. "He delivered Christ to be crucified." It is said that about one hundred and fifty leading artists of the world have portrayed the scenes during the night of the trial and crucifixion of Christ. Munkacsy's "Christ before Pilate" is considered the most celebrated. Pilate, Caiaphas, the mob, a company of the Sanhedrin and a row of judges make up the picture in the Roman judgment hall. Christ stands in the center, showing weariness from His sleepless night of suffering. His glance at His enemies is searching and fearless, so much so that Pilate trembles as if on trial himself.

The actors in this great trial, rather than Jesus, have been pronounced guilty by all succeeding generations. Pilate, standing between the Jew and the Roman government, tried to release Jesus, whom he believed to be innocent. But at last, yielding to the clamor, "he delivered Christ to be crucified."

Since that hour the songs of the poets, the tongues

of the learned and the brush of the artist have vied with each other to portray the sufferings of the Saviour and the enormity of sin. In the words "He died for me" are reposed the faith and hopes of myriads of human beings.

"Behold the God Man" is the cry of the Bible, of every Christian pulpit and of all true followers of the Christ. Every individual has Jesus on his hands for decision, saying, with Pilate, "What shall I do with Jesus who is called the Christ?" Pilate, warned by his wife, by his conscience, by his judgment and by his God, at last sentenced him to death. Will you do the same? Will you be a vacillating, time-serving trimmer, trying to avoid a decision? You should know that "he who is not for Me, is against Me."

THE SOUL'S LOVE FOR ITS REDEEMER

John 21 : 17. "Thou knowest all things; Thou knowest that I love thee." Why should I not love thee, "Jesus, Lover of my soul?" Thou didst choose me from before the foundation of the world, that I should be holy and without blame, before Thee, in love. Thine eyes didst see my substance before my birth; Thou didst bend over my babyhood with the compassion of the mother God, when I was too little to love Thee back. I am accepted in the Beloved; how precious are Thy thoughts unto me! Having loved me before my beginning, Thou wilt love me unto the ending, and then in the unending life. Thou didst ascend to prepare a place for me among the palaces of eternity. Thou hast wrought out robes for my wedding feast, that are without spot or wrinkle or blemish, worthy of the Bride, the Lamb's wife, made white in His blood. Thy heart has become as my heart, that I may love as Thou dost.

O may I never distrust Thee, displease Thee, or

dishonor Thee, who hast loved me with an everlasting love! May I always believe that Thou wilt never leave me alone, never forsake me nor forget me! May I at last hear thy voice, whispering, "It is enough; come up higher, unto the riches of My glory, unto the love of My bosom, unto the home of My everlasting residence."

GREATNESS AND HUMILITY

John 21 : 3. "I go a fishing." From the resurrection Peter decided to resume his former humble occupation. Is it not generally so with a faithful soul? We do the little and the low things after the glorious visions. After the Transfiguration, the healing of the child occurred as they descended into the valley of life. Every newly saved soul goes to the common toil with a joy and peace unspeakable and full of glory. Work does not interfere with a devotional spirit; it is godlike to work. All duties are holy when the heart is right. Drudgery never interferes with communion with the risen Master. The restored Peter is at his former toil. When he sees his Lord again, he wishes to be found at his old honest occupation rather than be listlessly waiting for another vision, or meditating over the glories of the resurrection. If we are faithful over a few common things, He will make us ruler over many.

Great gifts and callings grow out of the ordinary duties of life; somebody must always continue doing lowly duties to sustain those called to the extraordinary. Cincinnatus, after his victory as the general of Rome, returned to his farming life. Emerson loved to work in his garden as a change from his study. Every one should be able and willing to follow lowly toil when not demanded for loftier achievements. The multitudes of laboring men make possible the success of the great leaders in discov-

eries, in reforms, and in the realm of thought. The twelve disciples represented thousands of followers who were working together for the spread of Christianity; the little things we have done will be large in the light of eternity.

WHAT IT MEANS TO CARRY OUR CROSS

Mark 15 : 21. "And they compelled one Simon to bear His cross." Jesus' body was subject to weariness and illness like our own. His night of agony in the garden before the court of trial had produced great physical exhaustion. He bore the greater cross of the world's sin and salvation on His soul, without sinking, but the wooden cross was too heavy for His weakened body. No other could bear His heart cross, as Simon did that of the bodily load.

We think we should like to have been in Simon's place, helping the Master in the awful hour of His suffering; but we may help Him more now by taking up our cross daily and following Him. Our cross is to surrender self and live for Christ and humanity. We are not forced to bear this cross except by the compulsion of love. Bearing the cross means to us life more abundantly and a crown of glory. Jesus' cross means to Him the infinite bliss of loving lost men, the joy of seeing a race of immortals redeemed by His blood.

How heartless were the men who were hurrying Christ up Calvary's summit! They would not give Him a word of sympathy nor a hand of help. They refused to bear the wooden burden, putting it upon an innocent man. Their evil hearts would crush the Christ, rather than aid Him in His mission to save a world. Jesus used His all power, praying for His persecutors, rather than saving Himself.

PAUL'S FRIENDS

II Tim. 4 : 16, 17. "No man stood with me, but the Lord stood with me." Paul at Athens and Corinth had to face unbelieving audiences alone. He deeply felt the need of an associate in sympathy with his work and himself. Demas had forsaken him; Mark had turned back; Alexander did him much evil; Silas and Timothy had not yet arrived. So Paul, the noble apostle, had to stand alone among strangers, preaching the new Gospel.

Athens was called the eye of Greece and Greece the eye of the whole Gentile world. Paul had failed to impress Athens; would he repeat that failure at Corinth? These were no doubt among his thoughts as he approached the city in trembling and in solitude. How much he felt the need of Christian fellowship and friendship in that critical hour! True, the Lord stood by him and strengthened him, but the soul craves companionship from those who are on a plane with humanity. Paul was a preacher of tender and affectionate nature. To some converts he once wrote, "Now we live if ye stand fast in the Lord." The Epistle to the Philippians is a sweet love-letter where he says, "My longed for, my joy and crown, my dearly beloved." Oh, how Paul hungered for such fellowship, which was next to holding communion with Christ Himself! Once He wrote Timothy, "Do thy diligence to come unto me; take Mark and bring him with thee, and salute all the brethren in the Lord for me."

Paul's friends were fellow workers, true Christian soldiers; he had little sympathy with those who turned back. He was so enraptured with Jesus that he could not have close friendship among those who were not like-minded. He wanted to mingle with those who are all one in the Saviour's sanctuary. "As Thou, Father, art in me, and I in Thee, so may they be one in us."

A "MUST" IN EVERY LIFE

Acts 19 :21. "I must see Rome." Paul said to the Ephesian elders that he must go to Jerusalem, notwithstanding the dangers that seemed to threaten him, and added, "I must also see Rome." He never took back his words to Jesus, "Lord, what wilt Thou have me to do?" The pathway of his life was ever made plain to him by angelic messengers and the influence of the Holy Spirit. He could ever say, "I come to do Thy will, O God!" His divine call to Rome came seven years before he was privileged to enter the city. It was the call of God, not of a church. There were no salary or promises mentioned except that, in every city, bonds and afflictions awaited him. It made no difference to the heroic apostle that he went as a prisoner to the prisons in Rome. He was willing to stand between the spears of paganism and the jeers of Judaism, if he could preach the Gospel in Rome also.

When he appealed unto Caesar, Rome was compelled to pay his moving expenses. After many perils, his longing eyes beheld the central city of the world. He had believed God, and now His promise was verified.

Every faithful Christian feels this "must" in his life. It is the voice of duty, the call of God, indicating the divine plan in one's destiny. It is not a sudden impulse or a fleeting imagination, but the conscious certainty of heavenly guidance.

Under this influence, Paul said to the imperilled passengers, "Do not jump overboard; abide in the ship, and you will be saved; for I must see Rome." Paul's Epistles written in the Roman prison have influenced the world for many centuries in the past and will reach out into the most distant future. Rome became the apostle's Calvary, from whence he ascended to his crown of glory.

THE SCARS OF SPIRITUAL CONFLICT

John 19 : 34. "But one of the soldiers with a spear pierced His side." Paul said, "I bear in my body the marks of the Lord Jesus." He was branded with the marks of the stoning at Lystra, of the teeth of the wild beasts at Ephesus, of stripes at Philippi, of rods three times that penetrated to the bone. Verily, Paul was crucified with Christ. He died daily, like Jesus on Calvary; he was in jeopardy every hour. Paul was proud of his scars; they were the seals, the insignia of his Christ-like ministry. He was the slave of Christ, branded so no one else could claim him.

Every Christian has his Calvary; we die to self and sin; the soul bears the marks of spiritual pain, self-denial, persecution, temptation, and tribulation. Spiritual scars are the keenest kind of crucifixion.

Sin brands souls and bodies with a superscription of fallen character, so Satan will know his own. The stamp of iniquity is indelible to all powers except the blood of Jesus. He can reconstruct, transform, recreate the fallen majesty in ruins, and restore His own image where it shone first in glorious manhood.

THE DEATH OF THE RIGHTEOUS

II Tim. 4 : 7. "I have fought a good fight, I have finished my course, I have kept the faith." The hour is nearly come for Paul to put his head in the mouth of the lion, Nero; but it is better to be a martyr than an emperor, to wear a crown of righteousness than of golden, perishable glory. To the world, Paul's life seemed a failure; to saints and angels it is one of majesty and heroism, just about to be ushered into the presence of the multitude of the redeemed. With perfect love casting out the fear of death, Paul meets the monster with joy; even longs that mortality might be swallowed up of life, that he might depart

and be with Christ, who hath abolished death and brought life to light.

To Paul, dying was but changing climates of the tempestuous and deadly for the healthful shores of the heavenly Paradise. Paul has fought the battle of life to a triumphant victory, won the race for the crown, and is now being covered with unfading laurels, as he is about to enter the celestial city. The evening time in his prison cell is bright with the brightness of the eternal morning. To him to live was Christ; to die was gain. Many a Christian soldier, when he comes to unloose his armor and look toward home, finishes his course amid songs of joy. John Wesley, when dying, kept repeating Watts' hymn, "I'll praise my Maker with my breath." At last, he could get no further than, "I'll praise, I'll praise." Lord Shaftesbury, when dying, said to his daughter, "Read to me the words beginning, 'The Lord is my Shepherd.'" When she reached the verse, "Though I walk through the valley of the shadow of death, I will fear no evil," a gentle smile came over his face, for he felt the mighty comfort of the beautiful song as he passed through the gates of life.

TIMOTHY

I Tim. 1 : 2. "Unto Timothy, my true child in the faith. From a child hast thou known the Holy Scriptures." The apostle Paul might not have been able to lead Timothy to Christ's ministry if he had not been taught the Scriptures by his mother Eunice and his grandmother Lois. It is as natural as breathing for a child to come into the church who has been reared in a holy home. Paul had tested Timothy in many ways so that he could now call him "my true child." He had found him faithful everywhere. In the ministry he preached the Word, not his doubts about the Word, not old wives' fables, nor about vain, foolish questions. His sermons were about the

glorious Gospel of Christ. Timothy had fled youthful lusts, holding faith in a good conscience, studying to show himself approved of God, enduring hardness as a good soldier. How proud Paul must have been of this young convert!

Timothy may not have been beautiful in countenance or brilliant in mind, entertaining socially, or rich in wealth, but he was more than all that, faithful and true in heart and life. Timothy built on the sure foundation, so that on his monument could well be written, "Faithful and true." When parents are priests of their households, having a church in the home, where children begin to worship and where their moral qualities are molded, they become the noblest characters of the race, the faithful subjects of governments, and the worthy children of the family of the Highest.

GIVING FREEDOM TO THE SOUL

Rev. 21 : 1. "And there was no more sea." John, a prisoner on the lonely isle of Patmos, separated from all his friends, looked towards the heavenly shores and exclaimed, "There shall be no more sea"—of separation or limitation.

There are many limitations in the Christian life outside of prison walls. Are we not all prisoners of hope, struggling to become free from some unfavorable environment? There are the "shut-ins," who long for liberty to do and dare, but Christ is with them in their solitude, inspiring souls to act under restrictions. Mrs. Bella Cooke for sixty years was imprisoned into a single room by illness, but on her bed of pain she wrote three wonderful books that have been a blessing to thousands of readers. She made her little room a meeting-place where the charity of the rich and the poverty of the poor met together in beautiful harmony. There are others

whose lives are limited by losses, trials and sorrows, who trust in Him who is able to make adverse things work together for good. Faith in Christ will burn all barriers away, giving flight and freedom to the soul.

Often we beat our heads like birds against the bars of our cages of impassible circumstances, only at last to find the cage a blessing, for, as birds sing sweeter in cages, so the melody of the soul becomes richer when hemmed in by sorrow.

GEORGE WASHINGTON

Ps. 121 : 8. "The Lord shall preserve thy going out and thy coming in." Every great nation begins with a providential hero. Histories are biographies. Noble men form the literature of life. Of the world's greatest characters, George Washington is one of the loftiest on the colossal list. He is called the "Kohinoor diamond in the crown of the Republic," shining with spotless purity.

As God brought Moses out of Egypt into Canaan, so he brought Washington and his countrymen out of tyranny into liberty. Washington won his victories on his knees, his faith in an overruling Providence was complete. He attributed his moral and Christian character, under God's blessing, to the example and precepts of his faithful mother. Among his distinguishing traits was his punctuality and veracity—his truthfulness in word and faithfulness in deed. Faithful in that which was least, he became exalted to that which is greatest. He was silent and thoughtful, rarely ever speaking of himself.

For seven long, weary years, he became a voluntary exile from his beautiful Mount Vernon home. His life and his fortune were willingly laid upon the altar of his country. He lived the hard life of

his half-fed soldiers, in self-sacrificing consecration to the principles of liberty. He gave Old Glory to the free air of America, an emblem of fraternity, equality and pure democracy. Abraham Lincoln put more color into its crimson, greater luster into its stars, and brighter blue into its heaven of hope.

THE HEART'S SACRED PLACES

Gen. 28 : 16. "Surely the Lord is in this place." There is a beautiful legend about Zaccheus, who, while he was sitting on a branch of a sycamore, first spied Jesus. It is said that Zaccheus in his old age used to go every morning to the tree where he first saw the Lord. He would pour water upon its roots, pull up the weeds he found growing there and look up long and lovingly at the branches where he had sat on that blessed day when he first saw Jesus.

Are not all places sacred where troubled hearts first saw the Lord? Memory sweetly recalls the day and spot, though we may be unable to visit the scene. Every church is sacred where souls have found Christ in the midst. It is to them the very house of God and the gate of heaven, for they realize "the Lord is in this place," for "this and that man was born here."

Every place of worship should be dear to us, for it is where the army of the Lord gathers to make "prisoners of hope" of rebels against the kingdom of God. Rev. J. R. Miller says: "Should we not do for the church what Zaccheus did for his tree? Visit it often, daily water its roots by prayers, toils and tears; keep the weed away, so far as your own life is concerned, and make it a place of blessing to many more."

NAPOLÉON'S CONVERSION

James 4 : 14. "For what is your life?" There are moments when one reviews the pathway of the past and the possible journeying of the future. Napoleon on the island of St. Helena reached such a pivotal point in his career. In was there he viewed some of the great mistakes in his life. He saw the greatness of the Christ and the littleness of himself. Standing on that lonely island, with his hands behind his back, gazing at the deep, dark waters of the solemn sea, he reviewed his brief but momentous life, comparing it with the life of the Saviour. Jesus lived and died for others; Napoleon lived for self and ambition. His many mighty victories in battle failed to comfort him now. The buried millions of soldiers seemed to rise up to condemn him, while other millions of living sufferers sang a song of sorrow in his ears.

He saw that Christ, the Prince of Peace, was growing stronger in the love and regard of mankind; that millions today would die for Him, though He passed away eighteen centuries before. He said: "Alexander and Caesar and I have founded great empires upon force, but Jesus alone founded His empire upon love. No other human being is like the Saviour of the world; He is more than a man. I must be visibly present to electrify my soldiers, but Christ's influence stretches across the chasm of the centuries. He asks the human heart for Himself and forthwith the demand is granted. Time, the great destroyer, is powerless to extinguish the sacred flame of love in believing hearts. This proves to me the divinity of Jesus Christ." Only in Christ could he regain what he had lost and rise to become a subject of Christ's kingdom.

LOOK UPWARD, NOT DOWNWARD

II Cor. 10 : 12. "But they, comparing themselves among themselves, are not wise." John B. Gough once told how he found the Lord. He was a poor, drunken wretch, walking the streets of New York City, almost starving. He soliloquized thus: "Why has the Lord left me cold and hungry? I have only been tempted and fallen like many other people; why does not God take care of me?" Then the thought flashed upon him, "You may be as good as many other persons, but you are not as good as God or Christ." Then he said to himself, "I ought to be hungry; I am a miserable sinner. I deserve to die." Then and there he resolved to become like Christ and nevermore compare himself with others. The next policeman he met, he asked him where he could get some crusts of bread, and he handed him a roll from his pocket.

During Gough's wonderful career as an orator and reformer, he ever refrained from comparing himself with other fallen men, but ever compared himself with the life of Christ. Our ideal should be nothing less than the divine Saviour. We should never be satisfied till we are in His likeness, ever asking ourselves the question, "What would Jesus do?" We should ever follow him, not our stumbling, falling human brothers, saying, "I am as good as many church members," in order to quiet a troubled conscience. Such excuses will not avail in the final appraisement of soul-valuation.

FALLING AT HIS FEET

Rev. 1 : 17. "When I saw Him, I fell at His feet as dead." Happy are we if we have fallen at His feet, dead to self and sin, for then we are risen with Him in newness of life and can ever say, with Paul and John, "Have I not seen the Lord?"

It may be your lot has been cast in isolation and loneliness, far away from home and friends; but with the Divine Visitor all the heavens break upon your sight with joy unspeakable and full of glory. You may have thought that your only companion was Tribulation, but when the Master comes He brings all heavenly beauty with Him and fills the horizon with the splendor of His presence.

Jacob, in desolate banishment, saw His Lord as the golden ladder to the skies. Stephen, stoned, beheld, like John, the heavens open and the Christ waiting to embrace his spirit. Isaiah, enraptured at the sight of the Lord, high and lifted up, cried out, "Here am I; send me"; and Paul whispered, "Lord, what wilt thou have me to do?"

One can never be the same person after a view of His presence. Visions of Him are not merely ecstatic moments of bliss, but, like the Transfiguration, they are for service in the valley among the multitudes. After John's Patmos vision, he penned the three Epistles, the fourth Gospel and the crowning book of the Bible—Revelation. He has thereby exerted an influence as great as any other writer in the Holy Scriptures.

Here is the supreme moment in the life of a human soul when we respond to His call, "Come unto Me, and I will give you rest." After worshiping and consecrating all at His feet, after hearing the sacred words from His loving lips, and after feeling His pierced hand upon the brow and resting our head upon His wounded breast, no wonder a new and glorious life begins, full of eternal years and heavenly fellowships.

HOW CHRIST MAKES US FREE

Philemon 1. "Paul, a prisoner of Jesus Christ." Philemon, perhaps you thought I was a Roman prisoner, or Nero's prisoner; that I was delivered over into the hands of my enemies, and that it would have been better if I had never seen Rome. Oh, no, Philemon, I am the prisoner of Christ. He knew, when He said that I must preach the Gospel at Rome also, that I would have a prison for a pulpit; just as Joseph and Jeremiah and John the Baptist and Peter and John had—they were all prisoners of Jesus Christ.

Philemon, don't forsake me because I am persecuted. It is Jesus' hands that hold me, in love—not the manacles.

Prisons are palaces when Jesus abides with me.

My Mamertine prison may become a spiritual power-house for all the centuries. Philemon, you remember when I was in the Caesarean prison and the Philippian jail, how kings heard the Gospel and the jailor's family were converted. My whole Christian life is much like a prison to me; but when I am weak, then am I strong; when I have nothing, I possess all things. When I die it is gain, and to live is Christ; for He is with me everywhere.

Philemon, when I am chained, the message is liberated, for my soul is unfettered in its daily flight heavenward. You remember Joseph graduated from a pit to a prison and thence to a throne. I am on the same road, soon to finish my course and receive a crown that fadeth not away.

No, Philemon, Nero is the prisoner, for he is bound by chains of gold, thongs of habit, shut in by bars of passion, lust and crime. He cannot unclasp the chains of appetite, nor break through the iron doors that hold him.

JESUS' LOVE

Rev. 1 : 5. "Unto Him that loved us, and washed us from our sin in His own blood." Jesus is the infinite Lover; He loved, He loveth, He will love forever more. He loveth enough to die for us that He might loose us from our sins by His precious blood.

All the disciples of Jesus had passed away but John, the one whom Jesus loved with a special affection. John, on the lonely island of Patmos, in banishment, believed that the Saviour loved him still; and while he believed, Christ Himself appeared unto him, and told him to write the things "which thou hast seen and the things which shall be hereafter."

In writing the Saviour's warnings to the seven churches, the climax of His words to each one was, "He loveth us still." Although you have fallen away from your first love, He hath come from heaven to earth again to bid me win you back to His embrace. You, who have loved the world of lust, of passion, of drink, of gold, of power, of all sinful pleasure—hear me, my fallen children: He loveth us still! Return, ye wanderers, return, and help to sing the everlasting song, "Unto Him be glory and dominion and power forever and ever."

The aged John had a glorious meeting when he was in the Spirit on the Lord's day. Jesus revealed to him words and views which he has portrayed in his Gospel, his Epistles and the book of Revelation, so that all the world might know the meaning of his wonderful visions. Christ has spoken through him, the beloved disciple, greater things than even when he ministered among men. He came to speak to those who had fallen away.

DALLYING WITH DANGERS

Hosea 12 : 8. "And Ephraim said, Yet I am become rich; I have found me out substance; in all my labors they shall find none iniquity in me that were sin." Often men have greater faith in themselves and their acquirements than in God. This is when they have much goods laid up for many years and are well contented with their own accumulations, but are blind to their inward sin. They boast themselves in their evil pleasure that they can soon leave it off when they see the habit getting too strong. What confident cleverness in the midst of rioting passions! Gambling, drinking and lustfulness are undermining the soul, while they are all unconscious of the danger. Walking on the verge of the gulf of ruin, they fail to realize that it is but one step more out of life into the eternal future.

What presumptuous sinners we are, presuming on God's mercy and on our own finite strength to resist! Other men may be weak, but not we ourselves. "Let him that thinketh he standeth take heed lest he fall." If we listen, we could hear the heavenly Father saying, "O Ephraim, Ephraim! how can I give thee up!" But, unalarmed, we continue to dally with danger, dying with maladies, at the same time fondled by society and praised by false friends. We presume that the poisonous serpents of sin will not bite; that the flames of passion will not burn; that the strength of will will not fail.

The cemeteries are full of people of similar confidence, who, always on the down grade, never turned an upward look toward God in Christ, who alone could rescue them and guide them in the way everlasting. How many Ephraims are secretly borrowing money from the bank or cash drawer with the good intention of paying it back after they win in their investments! But, alas, they lose. The home

and family are disgraced by the proud-spirited man who never expected as a criminal to inhabit the walls of a prison.

POWER OF LITTLE THINGS

John 6: 9. "There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?" If any one will do his best to use what talent he has, he will be successful. What matters it how small the lad or the loaves when we place our all into the hands of the Christ? He can multiply our power and gifts till they will bless thousands. Therefore we should never forget to rightly estimate the riches of the Silent Partner in our firm.

St. Martin, upon entering a certain city, saw a beggar asking alms. Having no money to give, he took his knife and cut his cloak in half, giving the beggar one of the halves. That night he had a dream. He saw Jesus, who had on His shoulders the half of his cloak he had given to the beggar, and he heard the sweet words, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." Our little gifts go a great way when they reach the Master. He increases our influence and our charities till they become worldwide, blessing the giver with joy and the multitude with plenty. He will make our little efforts by His miraculous power work together for the greatest good.

How much did earth's poor ones leave? Elijah let fall an old mantle for Elisha as the chariot rolled him up the avenues to his mansion. Jesus left a seamless coat, but not even that could his weeping mother take for herself. Paul left a holy life and the immortal Epistles, worthless to those who refuse to follow his example. Lazarus left a worn-out body at the rich man's gate when the angels bore

him away to the palace of the King. The apostles and martyrs left bleeding bodies for glorified spirits. Wondrous exchange! Having nothing, yet possessing all things; poor, yet making many rich!

FIRM HOLD ON GOD

Gen. 32 :26. "I will not let Thee go, except Thou bless me." Jacob, David and Peter had serious falls, but they were men after God's own heart, because their faces were always toward the loving Father in penitence and contrition. Jacob found Bethel the house of God and the gate of heaven to his prayerful soul. He found the ministry of angels at Mahanaim and the great baptism of the Spirit at Jabbok. Here was the last great crisis of his life. Esau was coming with an army to destroy him. Alone with God he wrestled until the break of day, when he cried out in holy desperation, "I will not let thee go, except Thou bless me." Heaven loves such passionate, irresistible calls of prayer. The fervent is the effectual. The self-life must die in the suppliant.

Jacob must be made over so completely new that his very name, meaning "supplanter," or self-seeker, must become Israel, a prince having power with God and with man. Jacob knew that the name of God was love as he never understood it before. He who had been false now became true. He who had been weak and vacillating became strong. Ever after that victory God was the God of Jacob.

Have we prayed the prayer, "Tell me, I pray Thee, Thy name"? Then we knew that nature and name are one and the same—the blessed fulness of love. Have we ever been in dead earnest, wrestling for victory at the throne of heavenly grace? Have we touched the scepter of the Almighty and heard that we should have not half, but the whole of His kingdom? Have we connected with the central city of

God, sending our passionate messages for the salvation of the world, and felt ourselves the thrill of infinite power? Have we been crippled in our own strength in order to be crowned a prevailing prince of God? Have we clung with unyielding grasp by faith when we could not wrestle any longer, crying, "I will not let thee go"? Oh, then, what waves of glory rolled over our spirit; what a heaven of angels in our heart!

THE ANSWER TO THE CALL

Acts 9 : 4. "And he heard a voice saying unto him, Saul, Saul, why persecutest thou Me." Saul was not a favorite child who received this special visit from the Master. For all Christ died and unto all His loving voice invites: all are precious in His sight, even the savage, the blasphemer, and the persecutor. The universe, like a mighty organ, peals forth the melody of the divine voice, calling us unto Himself. The music of nature, of the Holy Spirit, of angel anthems, of Scripture songs, all are calling to the bosom of the Father. How many answer, "Speak, Lord, for Thy servant heareth," "What wilt Thou have me to do?" or "Here am I; send me!"

Are we willing to go, to do, to obey, to suffer for His sake? When He says, "Come unto me and I will give you rest," do we come, do we rest? When the Master comes and calleth for us to go and do personal work among our neighbors or into far-away countries, have we gone? Have we obeyed like Ananias, who was told to go into the street which is called Straight and inquire in the house of Judas for one called Saul? Have we followed the directions, and did we lead a crushed penitent into the liberty of the sons of God? How many have prayed to be excused from such a personal mission, fearing ridi-

cule, persecution or humiliating refusal? We should have gone obediently, saying to the awakened one, "Brother Saul, Jesus hath sent me that thou mightest receive thy sight and be filled with the Holy Spirit."

Think of the honor and glory that came to Ananias, who helped to transform Saul the persecutor into Paul the greatest apostle of all time. What if he had refused to go? Another would have taken his crown, studded with stars, and worn it through all the endless years.

SIMEON'S FAITH

Luke 2 : 29, 30. "Now, O Lord, lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation." Simeon had not seen anything but a little baby in its mother's arms, yet the same Spirit that told him he should not see death till he had seen the Lord Christ revealed the Child Jesus unto him in the temple as the coming Saviour of men. Simeon knew nothing of the wonderful words and works of Jesus that would occur during His life, nothing of the spread of Christianity during the coming centuries. But he realized that the fulness of time had come, and that God had sent forth His Son in the flesh, for whom the world had waited during four millenniums. What prophets had longed to behold, his gladdened eyes now saw. His faith covered the victorious march of the Son of God through all coming time. He believed God, seeing the triumph from afar. He saw the Light to lighten the Gentiles and to be the glory of his people Israel. No wonder he exclaimed with indescribable ecstasy, "Now, Lord, let me go where I may help celebrate the salvation of the world in thy nearer presence, among saints and angels!"

Faith is a vision that sees the end from the beginning. It is unlimited as God. By the revealing power of the Holy Spirit, as well as of Christ's own word, Jesus' second coming has been portrayed to the minds of the writers of the New Testament. Though a day with the Lord is as a thousand years, and a thousand years as one day, the apostles believed that He would come again quickly, and exclaimed, "Even so, come, Lord Jesus!" In only a few days of those thousand years each He will be here to reign. What visions John had of Christ's glorious coming on the lonely isle of Patmos; how perfectly he painted them for mankind in the Book of Revelation! He could pray as Simeon did and go home, to return to his Lord, in the establishment of His everlasting kingdom. Jesus revealed Himself to Paul, and told him about His future appearing and glorious triumphs, and he told all the ages. Oh that our dull eyes might be opened, like those of Elisha's young man, to see the vision of the coming Christ, escorted by His heavenly host, to meet His victorious saints on earth and unite all in His one glorious Kingdom!

Meditations of Home and Family Life



CHILD CONVERSION

Mark 10 : 14. "Suffer the little children to come unto me." A divinely moving star would not be expected to rest over a stable, but over a palace, or to point down to uncultured shepherds amid the cattle, but to gatherings of royalty and splendor. Jesus' life began in the humblest place, that He might reach down to the lowliest child. He knew that it was easier to rise to the highest when we begin with the lowest, for those who are loftiest must come down to the humility and simplicity of childhood if they would enter the kingdom of heaven.

The Christ Child is the type of poverty and helplessness of multitudes of little ones. All may gather about him in their thought and feel at home in the lowly manger. Our Lord knew that if He could win childhood He could win the world. Is it not the great mission of the Church to win the child? With the children in the kingdom, soon there will be no more war, revenge and hatred among the nations; no more bigotry and jealousy among the churches. The wilderness and solitary places will be glad and the desert blossom as the rose; the coming of childhood to Christ will hurry His second coming. If all childhood would do as did Eva Booth, the Commander of the Salvation Army, the Lord's victory over sin and Satan would be won. Eva's birthday was on Christmas Day, and when she was seven years old she arose from her bed at night and crept down stairs to her mother's bedside, and there, she says, "in my mother's tender embrace, I sobbed out all my

wish to give a Christmas present of myself to Jesus on His birthday and my own. The wonderful new joy that came to me has made it quite impossible for me ever to doubt the absolute reality of a child's conversion."

If parents and pastors would do their whole duty to childhood, there would be a wonderful revolution in the Christian world. What if all mothers were like Susannah Wesley and Catherine Booth, training the children in the home for the conquest of themselves and for the drawing of all men unto the Redeemer? Is not this the greatest achievement of mortals? Starting right in the morning of life means going right all the way. Every child may not be a Wesley, a Luther or Knox, a Washington or Lincoln, a Miss Willard or an Eva Booth, but every one may be a child of God, in His great family, fulfilling a divinely appointed mission and living forever in the heavenly atmosphere of eternal love. Oh for the conversion of the world in the home, in the Sunday school and in the church!

TESTS OF LOVE

I Kings 3 : 25. "The king said, 'Divide the living child in two, give half to the one, and half to the other.'" Two women claimed the same child; the false mother was willing that Solomon should with the sword divide the living child, but the real mother, amid sobs and tears, cried out, "O my lord, give her the living child, and in no wise slay it." Then the wise king said, "Give her the living child; she is the mother thereof." Love, stronger than death, proved motherhood. Mother love could not be successfully counterfeited before the wise ruler. The pretender had no depth of affection for the little one. An adopted child in the home of the best of parents cannot inspire that wonderful love which fills the

heart of parenthood and which cries, "My child, my life, my all!" All that a mother hath will she give for her child, following him to the gallows. She will love him more the older he grows, even until the head is white with age, for love is eternal.

A little girl once cried out, "Mamma, my dollie never loves me back as I do." Therefore the child soon outgrows the doll, but the mother never outgrows the child. The dear one may become estranged, refusing to respond to a mother's affection, and then at last love dies under such iceberg conditions. A truant son once returned to his mother's bedside, and when she saw how cold, heartless and pitiless his face appeared, scarred and hardened by sin, she whispered in her dying moments, "I have never wholly lost my boy till now, never till now!" So the Mother God of heaven utters sorrowful words when lost children refuse the invitation to come to the bosom of love, the Home of the Soul. Love never dies till the loved one smothers the flame forever.

THE LOST CHILD

Luke 2 : 45. "And when they found not the child Jesus they turned back again to Jerusalem, seeking Him." As Mary found her boy in the temple, joy filled her heart; but what greater delight she must have had when she heard the words, "Wist ye not that I must be about My Father's business?"

A lost child touches the heart of humanity about as deeply as the heart of the home. The loss of a child often becomes the source of greater grief than death itself, because of the awfulness of the suspense. A mother recently wrote to one of the war generals in Europe saying, "If I could only know whether my boy is dead or alive, or where he is buried, so I could visit his grave and weep there, I would be content. This oppressive suspense is killing me." A million

mothers and loved ones are in the same condition of terrible anxiety all over Europe.

One evening, when Rev. Dr. Eddy, then editor of the Chicago Christian Advocate, was returning home from his day's toil, his eldest son met him, saying, "Little Ramie is lost." For eighteen hours the family, the friends and the police were searching for his three-year-old boy. Dr. Eddy said he never knew the meaning before of the word "suspense." In the morning, as he went to the breakfast table, seeing the little fellow's high chair at the table, the rocking horse and the little cap near by, he totally collapsed. He felt he could hardly endure the awful agony longer. The morning paper brought the news of a child found by a German, and, hearing that the man was now coming toward his home, Dr. Eddy gazed down the street. How far one can see who is looking for his lost child! Yes, it was our child! What joy filled that home over the rescued one, more than over the three other children who had not gone astray!

THE SAVIOUR AND THE MOTHER

Isa. 66 : 13. "As one whom his mother comforteth, so will I comfort you." One day Henry W. Grady left his editorial room and went to his old home to see his mother. His first words were, "Mother, I have lost my religion, and I have come back to you, where I first found God, that you might lead me to Him again." She took him upon her knee and told him Bible stories, singing lullaby songs to him. She gave him his bread and milk at the table as when a boy; leading him upstairs to bed, she said, "Now pray the same prayer, 'Now I lay me down to sleep.'"

In the morning the son said, "It's all right, mother. I've found Him again where I found Him in my childhood." And with great joy he went away to his office work.

Are you a wanderer from your mother's Christ? Return to her and to Him; go back to the starting place. Do you say, "She is gone to her heavenly home"? Then, in imagination, nestle again in her arms, weep at her knees, pray the little prayers of your childhood. Listen and you may hear the rustle of her angel wings still hovering over you, ministering as of old to your troubled spirits. See, she points you upward to the gates of the lost Paradise now open again to receive you; to the Christ, longing to cleanse you.

How happy you are when the abyss of sin separating you from mother and the Saviour is closed again, with you enwrapped in mother's affections and the arms divine! There is room in her mansion for you.

FIRST THE FATHER

Eph. 3 : 15. "Of whom the whole family in earth and heaven is named." God was Father before He was Creator. He loved before He gave. Love is His being, flowing forth as a river of life through the universe. The divine attributes are branches of this river, called the holiness of love, the omnipotence of love, the merciful goodness of love. This parental love of the Father is manifested toward His whole family in heaven and earth, as it is toward His only begotten Son. This was stated in Jesus' last prayer, "that the love wherewith Thou hast loved Me may be in them and I in them." "Love and I," two infinite Lovers of their human children. The Father could not love His irresponsible worlds; only admiration for these filled His mind. He called His creations "very good," because they were for His needy loved ones.

The products of God's power, wisdom and skill from the hands of the Architect and Builder of worlds were all for the convenience and happiness

of the objects of His affection. He waited long ages for the completion of these edifices as homes for His household. Who could doubt the Father's forgiveness toward His wayward ones when He has built so many mansions for us and sent His only Son to win us back to His arms? What rapture of love when we sob our repentance upon His bosom! He seeks after us more than we seek after Him. Blessed God and Father of our Lord Jesus Christ, how we should love Thee in return for all Thy wealth of love and riches of worlds given unto us! Then we must remember that Thou wilt make us shine as the sun when we reach home, wilt robe us in the vestments of light, making us one with thine angelic family. Do we feel the drawing power of the lodestone of divine love, and do we yield to its sweet, sacred burnings in our hearts?

THE HIGH MISSION OF THE MOTHER

Solomon's Song 3 : 11. "Behold King Solomon with his crown wherewith his mother crowned him." No wonder the noblest men have uttered the sweetest words of tongue or pen about her who is dearest of all loved ones. Even they could express but little of the beautiful devotion of motherhood. For from her did we not learn our childlike faith in God? Did she not teach us to be good and do good, dedicating us from infancy to the service and love of the heavenly Father? Thinking about the angel-mother is almost enough to transfigure the soul into the likeness she bore of her blessed Master.

A friend asked a rich Roman matron to see her most precious jewels; she immediately gathered her children around her and said, "These are my jewels." Every mother knows that these may be stars in her crown of rejoicing forever. Her children have a

beginning in parenthood, but no ending in God's endless years.

It is thus parents can help adorn their children with the beautiful crown of character, and these redeemed ones become their own crown in the presence of the Lord at His coming. Faithfulness in the family brings its own reward in pearls of purity, gems of peace and diamonds of gracefulness that will never cease to shine.

PARTIALITY OF PARENTS

Gen. 24 : 4. "But thou shalt go into my country, . . . and take a wife unto my son Isaac." Abraham feared that his son might marry a Canaanitish woman. He therefore sent Eliezer to his kindred, who returned with the beautiful Rebekah, whom Isaac married. Thirty years after, twins were born to them, Esau and Jacob. Esau, the elder, was heir to his father's wealth and position. But Esau, because of his hunger one day, after a hunting-trip, sold his birthright to Jacob for a mess of pottage. Esau was Isaac's favorite son, partly because of his hunting proclivities. He was therefore determined to pronounce his final blessing upon him. Rebekah, loving Jacob the better of the two, managed to deceive her aged and blind husband, so that he put his hands upon Jacob, ratifying his birthright as head of the household. Esau, on his return, was so angry over the loss of his father's blessing that he left his home forever.

Aside from this act of favoritism and fraud, Rebekah is considered one of the most faithful wives and truest women of the Bible. Her name is commemorated in every civilized country of the world in words more lasting than those chiseled on marble. In the Book of Common Prayer we read that "as Isaac and Rebekah lived faithfully together, so

these persons may surely perform and keep the vows and covenant betwixt them made."

The moral is that parents should not indulge in great partiality for any of their children if they wish harmony to prevail in the family life. Jacob became a wanderer from home as well as Esau, living in fear of his brother for many years, thus leaving his mother, who had tried to do so much for him.

If Rebekah had trusted God to fulfil His prophecy concerning Jacob, that the elder should serve the younger, how much happier her life would have been! We should never do wrong in order to help God bring His purposes to pass.

FAITH OR FAMILY?

Matt. 10 : 36...**"A man's foes shall be they of his own household."** As much as the Bible exalts the home, the family and the relationship between kindred, yet truth and righteousness live in a higher realm. The soul of man must stand alone before God in the final judgment. He must therefore be willing to sever all human ties if necessary to his salvation. Paul and the early martyrs forsook home and friends, suffered the loss of all things to win Christ. It is a blessed fact that though human hands may murder the body, they cannot touch the soul. The loss of a soul is the catastrophe of the universe.

If we deny our Lord for the sake of harmony among our kindred, He will deny us before the Father and the holy angels. In separating the righteous from the wicked, it is sometimes necessary to endure conflict between those of your own household. When right and wrong meet, they occasion strife. A child may feel compelled to defend himself and his family against a drunken, maniac father, or to defend his soul against an infidel parent. Holi-

ness and sin are ever antagonistic principles, so that sometimes the sword of justice will cut through households.

THE RIGHT PATH AND THE WRONG

Gal. 6 : 7. "Whatsoever a man soweth, that shall he also reap." A little boy once said to his father, "Do two and two always make four?" The father replied, "Yes, Jack, they always make exactly four; don't forget it, my boy. for that is one of the most majestic and awful facts of the universe." Moral laws, like natural laws, are facts, irrevocable and unrepeatable. John Jacob Astor once wanted one of his young men to help load a ship on Sunday. The boy replied, expecting to lose his position, "I cannot break the law of the Lord's Day." That young man afterward became a partner in the firm.

How different the one who listened to the tempter, who said, "What's the harm? No one will ever know it; you can pay it back. Take the money." That young man found a felon's cell.

Yes, vice is always vicious; virtue always ennobling. Drinking means drunkenness; dishonesty, desolation. It was said of a rich man's son, "He has everything but moral principle. The legacy did not leave him that."

Men well know the path they are walking in. They know if they sow to the flesh, they will reap corruption. If the care of the body takes precedence of that of the soul, both will be wrecked. Environment, culture, education and social reforms are the popular words of today. Men are not saying, "Is it right or wrong?" but "Is it sterilized?"

LOVE

I. COR. 13 : 13. "The greatest of these is love." Love is the cure-all for the ills of life. It heals hurts of wounded pride, it cures the malady of a terrible temper. Love is not easily provoked; it holds the soul in a serene composure, suffering long. Christ's love suffered on the cross for mankind. Love gives itself to rescue the loved. Love helps carry the burdens of the beloved. Love is kind to the poor, the sick and the needy; it oils the creaking door and irritating joints of the soul. "Love envieth not." It wants others to be happy, even to have better things than the lover has. Envy is called the filthy slime of the soul, the daughter of pride, the tormentor of virtue, the instigator of revenge, murder and war.

Perfect love will banish envy from the soul forever. "Love vaunteth not itself." It does not, every time it lays the golden egg, rise from the nest and cackle. Love is humble, unobtrusive, preferring the elevation of others to itself.

"Love seeketh not her own." It means "others first." The music of the soul is in loving. Her happiness is in making others happy. Even self-denial is joy when others are benefited. It was said truly of our Lord, "Himself he could not save." He must save others first. "Women and children first" was the watchword of the Titanic. "Others first" is the Christian's motto everywhere. Love does not become excited by spiteful words nor irritated by the little insects of a biting, stinging tongue. Think of the patience of love; she beareth all things without a murmur, endureth all things without complaint, believeth all things good of another, thinketh no evil, harbors no gossiping stories, but rejoices in the true, the beautiful and the good. Love is a composite picture of all the graces. May all the world of mankind become enamored of her beauty!

THE ANGELIC MINISTERS OF CHILDHOOD

Matthew 18 : 10. "In heaven their angels do always behold the face of My Father which is in heaven." The ministering angels of the children are in the front ranks. They stand nearest the throne. They are the favorites of the infinite company. We therefore should not forbid the children, but gladly open the way for them to come early to Christ. "For except ye become as little children, ye can in no case enter into the kingdom of heaven." Children are the favorites in faith, truthfulness, willingness, hope and love. Let them into the kingdom. Their angels convey their prayers as they say, "Now I lay me down to sleep," and minister to their needs as they awake in the morning. Wings, wings of angels, fly for their succor and relief, bearing them gently through life, or upward to their own blessed company. How beautiful in our heavenly Father to send His protecting angels, who shall keep thee in all thy ways, bear thee up in their hands, and at last convey thee to thy native skies!

The heavenly worlds are brought near by the angels, who are ministering messengers of love, especially to the children. Let no one hurt or slight these little ones. If he do, better for him that a millstone were hanged about his neck, and he drowned in the depths of the sea.

GIVING UP TREASURES

Gen. 22 : 12. "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." A multitude of homes have been giving up their dearest treasures since the European war began. Not only among the soldiers in the battle front, but among the children banished from ruined homes, little wanderers in hunger, desolation and

anguish, falling by the roadside or lost in the wilderness. Mothers and fathers have been giving their children back to Christ from their arms of love and can say to a sorrowing world, "I, too, am alone, without my loved ones, but, in my desolation, God is blessing me with multiplied service and showing me that 'Earth has no sorrow that heaven cannot heal.'"

All classes of society are surrendering their dear ones to the call of the nation. A physician once exclaimed, in bitter sorrow, "I cannot cure my boy." So a millionaire might cry, "My gold is unable to save my son from facing the deadly enginery of war." A wife cannot keep her husband nor a sister her brother. How many soon will be like Rachel, weeping for her children, depending upon the comfort of the everlasting arms. The children are still yours, though surrendered; if not given back soon, like Isaac, they will greet you in the home of the soul, where all are safe with God. You may, therefore, exclaim, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Jesus wept, and so may you; He knows when the weeping time will be over, when we shall see that all the dark things have worked together for our good. So we may now say, "Though He slay me, yet will I trust in Him." Let us remember that Jesus has room for the parents, as well as the lambs, in His infinite bosom.

LEADING BY HEARTSTRINGS

Isa. 11 : 6. "A little child shall lead them." A little fellow dying said to the dear ones, "I am going to be an angel, and pa and ma can come too." How true that heaven will not be complete until we are with them there! The children in this world have a great drawing power in leading us to Christ. In one of Billy Sunday's meetings in Boston, a bright-faced little girl said to a leading business man as he

was going into the meeting, "Mr. Saunders, wouldn't you like to be a Christian?" This hardened sinner, who had refused to let his wife come home for twenty years because he had told her she could not come unless she would tie religion outside; this man, whom preachers could not reach, had his heart broken by a child. That night he sat by the altar of prayer and nearly cried his eyes out, with tears of repentance and consecration.

It is said that one day when Francis Murphy was in his prison cell, a friend took one of his children to visit him. As the little one learned over with tears dropping on his breast, she said, "Papa, we are homesick at our house without you." These tender words changed the convict's whole after life. When he had reformed, he said, "Man is lost beyond the possibility of redemption if the divinity of his nature does not listen when a child speaks the word 'home' in his ear."

GODLINESS AND AFFLICTIONS

Amos. 3 : 2. "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." "Whom the Lord loveth, He chasteneth." He loved Israel; therefore great sorrows came upon the nation. Our Father knows that immortal joys will make up for all the momentary light afflictions we endure here. If we were to die as the beast dieth, He would not afflict us. He purgeth us for immortality.

History moves upward with bloody feet. Most of the Bible books were written by the pen of pain. Psalms were sung from the depths of sorrow; the Epistles came out of prison; Revelation out of Patmos. The characters of Job, Joseph, Moses and Abraham were molded, ornamented and burned into permanency by afflictive providences.

A kind father puts the child on the surgeon's table and gives the bitter medicines to save its life. The true child will trust where it cannot trace, and bless the hand of love that administers peace through pain. "God is love" whichever way the wind blows. Earthly parents often ruin their children by bequeathing great wealth, while the heavenly Father saves His children by letting riches take wings and fly away.

THE FAMILY OF GOD

Eph. 3 : 15. "Of whom the whole family in earth and heaven is named." Our Divine Father built the earth and heavens as a sanctuary for His children. When the earthly home was finished, He called it "very good." It must have been an hour of supreme interest when man became a living soul and the house of Eden had an inhabitant. The Father God could not bestow His affection upon planets, forces, laws or worlds, for they could not reciprocate His love. He longed for beings in His own image and likeness, who could know and love Him as He loved them and be companions in His household forever. We are aware that this planet is only a temporary residence, a vestibule to the permanent palace in the heavens.

The whole family of God is in two great divisions, but dwelling in one great mansion home. Some are in the lower story; others in the higher outlook, but all have the family resemblance and joy, being born not of the flesh or the will of man, but of God. He sends the spirit of His Son into our hearts so we may delight to cry, 'Abba, Father,' and to say when we pray, "Our Father, who art in heaven."

There are many figures used in speaking of the Church of the living God. It is called a building fitly framed together, a tree spreading its branches over the earth, a vine laden with fruit, a body with many

members, a bride with the bridegroom; but the idea of a family is the nearest and dearest of all other comparisons. He is the Mother God and the Father God; we are His offspring, and though sin once estranged us, like the prodigal we have come home to the Father's house, feeling the embrace of His fellowship. Jesus has washed us in His own most precious blood so the Father could kiss our tears away and whisper the pardon of our sins. After being tenants here, we will become residents yonder, where angels will join the family and sing with us, "Unto Him be glory and honor and power forever and ever."

SONS OF GOD

I John 3 : 1. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." By the new birth of the Spirit, we are made sons of God. Being sons, we are heirs to the inheritance that fadeth not away. Our Lord made this relationship possible by His death and resurrection, and the Holy Spirit makes us meet for the inheritance of the saints in light by making us partakers of the divine nature.

By creation we are God's offspring; by grace we are His children; a spiritual inheritance requires a spiritual condition to receive and enjoy it. Belonging to the brotherhood of man does not mean that we are God's spiritual children unless we have accepted the redemption provided. Heaven is a soul state of blessedness reimpacted by the Divine One. This is fatherhood and sonship. We are made joint heirs with Christ to all He is and has. "My peace I give unto you." "My joy will remain in you, that your joy may be full." This is the divine legacy from the Christ, the unspeakable gift to the sons and daughters of the Lord Almighty. We have Him in the beginning here and in the never-ending there. We are heirs to all His infinite wealth of love, wis-

dom and power. "In this the children of God are manifested and the children of the devil." They are as far apart as good and evil, sin and holiness. When God breathed into man the breath of life, we received the divine image, but having blurred or effaced it by sin, we are no more in harmony with the Father's family. By wicked works we have shown ourselves enemies of his kingdom, and only Jesus' blood can make us white for the inheritance.

DIVINE COMPANIONSHIP

Mark Guy Pearse once said: "When I was a little lad of seven, I had gone to spend a day with some friends, three miles from my home. After a happy time in the hayfield, when the day was done, I started for home. A muttering thunderstorm was coming up in the distance. I was afraid as I stood against the old farmhouse door; I began to think I did not know the way home for three long miles. All the pictures I had ever looked at came before me. There was Giant Pope in the Pilgrim's Progress, with eyes flashing lightning, waiting for me to come round the corner. There was Apollyon, ready to spring upon me. All the robbers and ghosts I had ever heard of lay along those three miles. How my heart sank within me! My knuckles could scarcely keep back the tears. Just then, O joy! up a leafy lane, there came my father! I heard him call, 'Come on, my boy!' In a moment I was changed into a hero. I almost wished old Apollyon would peep around the corner and find me more than a match. Oh, how I grasped that hand of my father! How I looked up into that face and felt his pleasant presence! I leaped and crowed and shouted. When the rain and lightning came, oh, how good to have the folds of a long blue coat around me and a hand holding my hand! What cared I about all the terrors that ever were? **he** was there."

Do we know the voice of the Lord Jesus when he says to us, "Come, my child"? Afflictions will seem light then; night will give way to morning, defeat to victory. Christ, the only begotten Son of the Father, will lead us all the way safely.

How blessed it is to know that Christ is our constant Companion, guarding, guiding, and keeping us forever from all harm!

JESUS IN THE HOME

John 12 : 1, 2. "Then Jesus came to Bethany, where Lazarus was, and they made Him a supper." Bethany was one of the temporary homes of Our Lord. He really had nowhere of His own to lay His head. At Bethany He was welcome. Lazarus adored Him. The sisters delighted to minister unto His weariness, hunger, and social needs. What pleasing conversations must have been enjoyed around the frugal board and family fireside! What rest to the toiling Traveler who had given His sympathy and blessing to the multitudes on that day! In this home Jesus was the Son of Man among congenial spirits, finding companionship instead of loneliness, appreciation instead of abuse, kindness rather than the malignant hatred of many whom he came to save.

The worshipful adoration of Mary, the sweet hospitality of the hard-worked Martha, together with the fellowship of Lazarus, made that home a heaven on earth. Martha was a little reproved for chiding Mary, because the life is more than meat and the body than raiment; but, after all, how useful and needful is the work of caring for the body, the citadel of the soul! Mary, knowing that Jesus would not long be with them, sought to feed the soul first, the better part that could not be taken from her.

This was Our Lord's last week before the crucifixion. Tho Mary did not realize this, while Martha

was serving and Lazarus conversing,, she anointed Jesus with the costly ointment for His burial. What a beautiful inscription Jesus wrote on her monumental character! "She hath done what she could." Every home may be beautiful with Christ in the midst.

THE AUTUMN OF LIFE

Ps. 71 : 9. "Cast me not off in the time of old age." An aged father who had struck an oil well on his poor little farm in Texas decided to test the devotion of his daughter and son-in-law. One day he came to them clothed in the rags he used to wear and said, "Your old father wants you to care for him the rest of his life. He cannot work any longer." The daughter replied, "We have but little in our home, but we will divide with you, dear father." Then the old man proudly exclaimed, "My dear children, you shall henceforth reside in a mansion in Pittsburgh which I have bought for you; you shall ride in an automobile and enjoy the luxuries of wealth."

It is natural for loving, devoted children to be kind to aged parents, but estrangements have often occurred when the old and feeble have been pushed aside, crowded out, made to feel that they are not wanted.

Every drop of blood in a parent's heart throbs with affection for the child. They are willing to suffer for the training and happiness of those dearer to them than life. How cruel, therefore, when the child forgets the love and care manifested through all its early days!

Balzac, in his "Père Goriot," puts these words in the father's mouth as he is passing away: "Not until you are dying do you know your children. I gave them life, they are giving me the deathblow. If I had not given them all my wealth, they would be with me now at my bedside. My children are torturing me for the sin of affection."

What a contrast to this is witnessed in many homes! When the aged repose in the family of their dear ones, ever realizing that they are loved and wanted, their last days become their best days. Then they can say, "Age is sweeter than youth, as the harvest time is more golden than seed time, the ending brighter than the beginning."

THE MOTHER LOVE

Isa. 49 : 15. "Can a woman forget her child? . . . Yet will I not forget thee." The best of human beings fail to be true at times, but mother love is more constant than any other human, earthly affection. There is never a prison where she would not knock for the liberation of her child; her love does not change because of misfortune or unfaithfulness.

A degenerate mother in the toils of Satan's power might forget, but there is One who remembers always to love the objects of His affection. He will never leave and never forget. "As one whom His mother comforteth, so will I comfort you." A mother would give her drunken son the last crust of bread in the house; if expostulated with, she would say, "How can I help it? I am his mother. I would give him all and then die for him, for I was willing to give my life for him at his birth." Though all other friends forsake her child, though the law may seize him and the gallows slay him, her pitying affection will never give him up, and on his grave she will refuse to be comforted, because he is not.

"If I were drowned in the deepest sea,
Mother o' mine, mother o' mine,
I know whose prayers would come down to me,
Mother o' mine, mother o' mine."

THE TYRANNY OF SIN

John 8 : 34. "Verily I say unto you, whosoever committeth sin is the slave of sin." Christ, the Truth, can make the world free from sin, but if we believe not him as the divine Saviour, we shall die in our sins. A physician said to a young man, "If you do not cut out your sins, you will be blind in six months." He replied, "Good-by, sweet world of light; I cannot give up my sins." Lust was his master, he was the slave. Appetite clutched his throat like a demon. He was the bondsman in prison; passions were his jailers.

Only one Liberator can save the soul from the tyranny of sin. His name is called Jesus, for He shall save His people from their sins. He saves the Magdalenes, the moral lepers, the thieves, defaulters, robbers, the persecutors, liars, and idolators, the drunkards and murderers. He saves unto the uttermost all that come unto God by Him.

Only two courses are open to the human traveler—salvation or slavery. Which shall it be? Ages of peace or moments of pleasure; harvests of fruitage or nothing but leaves? Shall we follow Christ to freedom, or surrender to the slavery of Satan? This is the great question of human destiny. It may be this night thy soul will be required of thee—shall we still yield to the embrace of monster passion, or seek the friendship of the mighty Deliverer? Hear Him speak to you: "He whom the Son makes free is free indeed. Without Me ye can do nothing." If you will seek first the Kingdom of God and His righteousness, all other things essential to true happiness will be added unto you.

CONSECRATE YOUR CHILDREN TO CHRIST

Matt. 18 : 5. "And whoso shall receive one such little child in My name receiveth Me." Christ esti-

mated children by what they might become in this world and in the celestial realms. He knew that each little babe might unfold immortal powers for its blessedness and His glory.

Every cradle is a prophecy of a mysterious and wonderful future. Each little traveler is knocking at the door of opportunity and is in the arms of Christ, as well as in its mother's, receiving His kiss of blessing, His words of welcome in the great family of the heavenly Father.

The child in faith, trust, simplicity and love is like those of the kingdom of heaven. Doubt, treachery, fear and jealousy have not yet soiled the whiteness of the child heart. Wicked parents have often been kept from crime because they hesitated to taint the names of their children, and many a father and mother have been led by little hands into the kingdom of righteousness, "for a little child shall lead them." As a mother loves, so Jesus loves; as a father pities, so the Lord pitieth His children.

If all Christian parents would consecrate their children to Christ as Hannah did Samuel and Monica did Augustine, millions of young people would be saved from evil ways. A child can love the Saviour almost as soon as it loves its mother. A great divine once said that if he could have a child till it was six years old, no one could ever win it away. If the church would win the world, it must win the children first. How sad that many hold the children off till they wander away, thinking that the lambs are too young to be housed in the fold of the Good Shepherd!

"I WILL NOT FORGET THEE"

Isa. 49 : 15. "I will not forget thee." A mother may forget her child, a father may forsake his son, but the Father in heaven will never, no never, forget His children. A young man in New York City was

arrested for some trivial offence and sent to Blackwell's Island. He wrote a plea to his father to come to his rescue, but the father's pride and anger would not permit him to go to his boy. He said he had made his bed; let him sleep in it. The grieved and forsaken boy, trying to escape by swimming across the river, was drowned. The father soon was on the verge of insanity, crying, "I would give the world if I had gone to my poor boy."

Our Father God will never miss such an opportunity to save or help a praying child. He gave His heavenly Son Jesus to save His earthly children. He came without our sending for Him; we killed Him, and when He came to life again, loving us, He reached out His everlasting arms to rescue those who had put Him to death.

Can such love ever forget, ever forsake? It would break our Father's heart if He ever forgot one of us. Yes, a human father may turn his back upon his child, shut the door against him. He may have been an unworthy son, but then, he was his own boy. Does not the human heart recoil against such a parental attitude? We do not think it strange when a mother receives back her truant daughter; it is like an act of the Almighty, and we all say "Amen." How much more will your heavenly Father give good gifts to His returning prodigal? He bears with our infirmities, forgives our sins, touches our sickness into health, brings us to His bosom, puts on the robe and ring, spreads His table, and makes all heaven resound with rejoicing. The son was dead; he is alive again. He was lost and is found. All the bells of heaven ring and all the angels sing. A child has returned from the wild to its home in the Father's house forever.

THE HOMELESSNESS OF JESUS

John 8 : 1. "Jesus went unto the Mount of Olives." He who was born in a manger because there was no room in the inn, who fled into Egypt because His own nation sought His life, who passed His boyhood in despised Nazareth, began the work of His life without a home, a city or a country that desired Him; He who found an occasional resting place among friends in Capernaum, Bethany, and Jerusalem, once said, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head." He who was rich became poor that we, through His poverty, might become rich."

Bread and fish was His diet; He slept in boats, in deserts, on hillsides. His disciples and the people who followed Him were poor. The world's Christ was rocked in a borrowed cradle, buried in a borrowed grave. The robe He wore, the only memento He could have left His mother, was raffled for by His crucifiers. He gave His body, His life, His blood, Himself, for the salvation of mankind. Christ was rich in creative and redemptive power, in love, mercy and compassion, and we are the heirs to the infinite legacy of His wealth. Though Jesus lived like a beggar, he was a king in disguise, on a visit to save a race. Now He is the Chief, the One altogether lovely among the inhabitants of immortality, as well as the Judge upon the throne of the universe.

LEAVING THE OLD HOME FOR THE NEW

John 14 : 2. "I go to prepare a place for you." Jesus here gives us a look into eternity through the gates ajar. A full vision would have made the disciples unfit for this lowly life. They saw for a moment the heavenly hills on the sides of the moun-

tains of immortality. How blessed to know that when the earthly house fails you have a building imperishable, designed and completed by the Architect of the universe for His bride. No artist, giving beautiful reflections from nature, can thrill the soul like Him who paints heaven for His children.

Time's winged chariot is hurrying on. Life's journey will soon be ended. The old home will be left behind. The old business life will be no more. Your employment will be in the presence of the King. Old opportunities will be past, but more golden ones are coming. Old friends are gone where you are going, waiting to greet you. The ascended Christ says, "I will receive you unto myself, that where I am, there ye may be also." Do you believe Him, trust Him, love Him? Then His home will be yours; you will be joint heirs with Him to the inheritance of a universe of worlds, of His infinite spiritual blessings. You will have the right of way to His heart and being forever.

THE LOVE THAT ENDURES

Phil. 1 : 7. "I have you in my heart." What a beautiful dwelling-place is a heart full of love! It is the holy of holies of friendship, fellowship, and the rapturous tenderness and oneness of two souls. Loved ones gone away are enshrined in our hearts, and in the inner room are written the words, "Sacred to the memory of ——." Here we hold communion during the long period of separation. Paul thus wrote to his Philippian followers, having heard from them through Epaphroditus, who had come to visit him in the Roman prison. Love for one another, inspired by the love of Christ, is the holiest union of souls in God's family. True love never forgets, never forsakes, never surrenders the lover to enemies, whether it be the love of a patriot for his country, of a husband for his wife, of a child for a parent, of a

minister for his flock, of a Saviour for His redeemed children. Loving remembrance often breaks out in holy song of thanksgiving to God because of hearts wedded together by His spirit. Love bears a world up to the throne of grace on the wings of prayer, that their love may abound more and more unto the coming of Jesus Christ. Love has telephonic powers, flashing messages and voices from soul to soul in an instant of time. Love means purity, sincerity, holiness and happiness forever.

What fruits of love grow on the Tree of Life in the human heart! Faith and hope blossom here. No wonder we love to hide in hearts; it is a pavilion of splendor, a secret place, under the shadow of wings. Hearts that can say, "I have the Saviour in my soul," are a refuge for the friendship of others.

THE HOME

Ps. 68 : 6. "He setteth the solitary in families." Home is the head of the river of national life. First the individual; then the family, the tribe and the nation. The state is but an aggregation of families; therefore the purity of the church and of the state depends upon the purity of the home. Taking care of the children is blessing all future generations and fitting the little immortals for God's eternal kingdom. It is work like that of the infinite Creator, higher than the mission of angels. What a responsibility, then, rests upon parentage, educating, training, guiding the little beings destined to everlasting development, usefulness and happiness! You are the monarchs of home life; your stewardship is God-given; as patriarchs of the home you have the child before the Sunday school, the church, or the pastor. Surely those who rock the cradle rule the world.

The greatest sinners of history have come from ungodly homes, and the greatest Christian heroes from homes like that of President and Mrs. Hayes at

the White House, where prayer and praise ascended daily to the King of kings, and where no intoxicating liquors, no social glass disgraced the table.

When a certain hardened sinner yielded to Christ, he said it was the memory of his mother's hand on his brow, when she was dying, forty years before, that finally brought him to his knees. Her last words were, "Son, remember your mother's teachings and love your mother's God." He had felt the touch of that hand all the years of his wordliness, till it brought him to her Lord.

Meditations Upon Melody



DELIGHTS OF GOOD HUMOR

Ps. 126 : 2. "Then was our mouth filled with laughter, and our lips with singing." Is not humor one of the gifts of God to man, one of the distinguishing marks between man and the animal? Humor is associated with pathos, tenderness and affection. A person devoid of humor is less sought for by children and young people, and less welcomed in home and society. Humor gives brightness to the face, sunshine to the eyes, relieves the high tension of an argument or oration, and illuminates thought with its brightness.

Henry Ward Beecher and Abraham Lincoln were vastly superior because of their delightful humor; their power to take off the absurdities of a theory, or to make ludicrous the mistakes and evils of life, lay in their heart humor, as fragrance in the flower.

Happy is the man whose mouth is filled with innocent laughter, and his lips with praise. The children run to meet him; his presence is a delight in a sick-room, for his countenance is like the smiles of nature. Mr. Lincoln disarmed his enemies and delighted his friends by his charming pleasantry; he sent men away from his presence almost as pleased as if he had granted their requests.

During the awful burdens of the war, he would exclaim, "If it were not for an occasional joke, I should die." Often at midnight he would be found sitting on the edge of John Hay's bed, reading to him an amusing story. It was the same gentle spirit that

led him to play with the children on the lawn of the White House.

There is no incongruity between laughter and the solemn hours of sorrow, or the higher delights of spiritual pleasure. This oil of gladness makes smoother all the pathways of life. Pain and pleasure often flow together; they are twin influences that aid each other amid all changing scenes. May we not consider cheer a life-preserver upon the sea of time?

THE MUSIC OF THE SOUL

Ps. 43 : 4. "Upon the harp will I praise Thee, O God, my God." The heart itself is a harp of many strings, responding to all hymns of praise, all instruments of music. If one cannot sing, he can make melody in his heart unto the Lord. Soul music is the most acceptable unto heaven. After all, artistic melody is merely mechanical unless the harp of the heart joins in.

When Christ comes into the heart, it seems as if a thousand angels were playing on the harp of your soul, making every chord vibrate with joy. Holy song is heavenly melody to the responsive soul, just as nature is beautiful to those who can understand her symmetry of form and beauty of color.

What a multitude of choral records are stowed away in the human heart; what anthems of praise, what dirges of sorrow, what pæans of victory! When Jesus' hands touch the heartstrings, he awakens all the depths of melody. Sin is discord; holiness is concord. The love of the Master Musician brings up the harp of the soul to concert pitch so it can join the glorified choir around the throne of God.

Regeneration puts a new song into the mouth of the soul; "unto Him that hath washed us in His own precious blood." It is the song of the Lamb of Calvary, the crowned Lord of all. This song on earth has shaken down prison walls, leveled the

Jericho walls of iniquity, making evil tremble with its vibrating power.

When the winds of adversity blow upon the Aeolian harp of the soul, sacred minor melody thrills the being with sweetest strains of holy comfort. Are we in tune like David's harp of solemn sound? Then are we ready to make the melody of praise unto the Lord our God.

“Hearts once thrilled with thoughts of heaven,
Hearts to generous actions dear,
Hearts redeemed, and sins forgiven,
Hearts where love has cast out fear;
Hearts that would be ever raising
Loving thoughts for love untold,
Hearts on Jesus ever gazing,
Such as these are hearts of gold.”

THE HEART'S TRIBUTE OF PRAISE

Psalm 146 : 1. “Praise ye the Lord.” The last five Psalms may be called the “Hallelujah” Psalms, as each one begins with the word “Hallelujah,” which means “Praise ye the Lord,” and each Psalm ends with the same word. The word in the New Testament is found in only one chapter of the Book of Revelation and is translated from the Greek; “Alleluia.” The music of heaven therefore must be in the same strain as that of the church of God on earth—“Praise ye the Lord.” Hallelujah is the melody of God's wide universe, the song of all choirs in all His realm.

Two of the followers of Jesus once met in a foreign land. Not being able to understand each other's language, one said “Amen” and the other “Hallelujah,” words that are the same in all languages. They then were able to hold sweet fellowship together.

These last five Psalms are called the Delectable Mountains near the end of life's journey, from whose song-summits we get glimpses of the heights around the New Jerusalem. David had scaled these pinnacles in the mountain range of song by his rapturous flights of passion for praise. He strikes all the chords in the harp of the soul in these climaxes of adoring thanksgiving. He is exultant, ecstatic, almost angelic in his wonderful worship. David became the chorister of God for all the ages of mankind. All the musical flow of the river of his psalmody ends in the glorious Niagara of praise called "Hallelujah—Praise ye the Lord." The mighty volume of incense rising from the magnificent overflow of praise rises up to fill all the heavens and all the earth with its refreshing blessing and perfume—till everything that hath breath cries out "Praise Him! Praise ye the Lord! Alleluia!"

SONGS AMID SORROW

Matt. 10 : 29. "Not one sparrow shall fall to the ground without your Father." It is said that just before the batteries opened fire at the battle of Gettysburg, an officer noticed a mother bird sitting beside her nest pouring forth a flood of song. Then the long day through, the cannon roared and the shell shrieked and the cries of wounded men were everywhere, but in the moments of occasional cessation from firing, the officer saw that the little bird took up its song. So it is that the children of God are given songs in the night of conflict and agony.

Once, a bird's nest was seen on a slender limb, hanging over the mighty Niagara. There the bird nested and sang amid the roar of the cataract, as joyous as though far away from danger. The birds do not worry about being protected amidst terrors, being fed in hunger, housed in storms or hanging over precipices of danger. They sing on, in beauti-

ful faith and trust. Our Lord uses them as an illustration of what our faith should be. We should consider the birds, for they have neither storehouses nor barns, yet your heavenly Father feedeth them. How much better are ye than the fowls of the air?

The birds come and go, but we go forever. Should we not sing in the evening time with the robins, "He giveth His beloved sleep," and rise with the lark in the morning, chanting, "When I am awake, I am still with Thee"? The whole round world was created for us, with all its animal life; therefore we should not doubt God's providence. He that careth for the sparrow will watch over His children. We certainly need His providential care, for our journey is through deserts of drought, valleys of sorrow, perils of enemies.

THE SONGS OF THE JOYFUL HEART

Isa. 12 : 5. "Sing unto the Lord, for He hath done excellent things; this is known in all the earth." Isaiah's mouth was full of the music of thanksgiving when he cried out, "O Lord, I will praise Thee, for Thou comfortedst me and madest me with joy to draw water out of the wells of salvation." Earthly words may die; human language has its cemetery; but music is eternal as God. The old garments of thought may be laid aside for newer expressions, but the melody that wings them to the skies is ever the same. Where prose fails, holy songs, like birds of Paradise, rise to the heavenly country. The larger the outpouring of praise, the more beautiful the climate of the soul, enraptured with the reflex flow of sacred song. Music makes a heaven on earth to go to heaven in. The look up and lift up of sacred melody is the only way to dwell in heaven before death opens the door. As Moses sang for joy when he smote the rock in Horeb for water, so we draw

the waters of life out of the fountains of blessedness. Salvation and joyful praises are wedded together in the heart and expressed with songs of gladness.

Drawing the living water is coming to Christ, that we may sing, "I will joy in the God of my salvation." Sinful pleasures are like Marahs, bitter water, never quenching the soul thirst. "If any man thirst, let him come unto Me and drink; and the water I shall give him will be in him a well of water, springing up into everlasting life."

PRAISE FOR BLESSINGS AND MERCIES

Luke 10 : 21. **"I thank Thee, O Father, Lord of heaven and earth."** Thanksgiving and praise to our heavenly Father should be a perpetual incense from the soul's gratitude. We should thank Him for life, health, happiness, for hope, peace and prosperity, for body, soul and spirit; for the beauty of earth and the glory of heaven, for Christ, our Saviour, and the Holy Spirit, the Sanctifier.

Gratitude is the memory of the heart; thanksgiving unexpressed is like a grate filled with fuel, but unlighted. Many have shackled tongues when praise is in order. The tongues of the dumb could sing if they would think what the Giver of every perfect gift has done for them. The wealthiest and happiest are those who see the most blessing in blessings, mercy in mercies, joys in sorrows, riches in God's munificence.

When we count our mercies, we have a thousand-fold more blessings than calamities, and every loss is tinged with the rainbow of hope. The thankful heart extracts sweetness from every flower, drinks gladness from every cup, treads on gems at every step, while the golden goal of the Father's home and heart beckons onward. It is said that in prayer we yield to the pressure of our wants, while in praise we respond to the pressure of our love.

WORSHIP IN SONG

Ps. 100 : 2. **"Come before His presence with singing."** It is said that Ibsen, Hall Caine and Maeterlinck are fatalists, writing of despair, of the iron chain, saying, "What is, must be"; and their music is called a Dead March in front of a jail, always sounding the wailing notes of misery. The great masters of sacred melody sing the lofty notes, "Unto Him who is God over all and blessed forever more." Praiseful hearts find their highest flights of worship in holy song. Emerson said, "Only so much do I know as I have lived." May we not add, only so far as we have sung have we risen toward God. Faith and prayer mount up on the wings of sacred melody. Bible truths in the soul blossom into music long before the saint joins the heavenly choir.

When Bishop McIlvaine was dying, he said, "Sing 'Just as I am, without one plea.'" When that was sung, he called for the Methodist hymn, "Jesus, Lover of my Soul." Then, with expiring breath, he gasped, "Sing 'Rock of Ages, Cleft for Me,'" and on the notes of that universal hymn of all Christendom he made his heavenly flight. Music charmed him last on earth and welcomed him first in glory.

THE SONG IN THE NIGHT

Ps. 42 : 8. **"Yet the Lord will command His loving-kindness in the daytime, and in the night His song shall be with me."** David had many nights of sorrow, in which he poured out his soul in prayer and praise. He often sang the minor strains of richer melody from the depths of his anguish. Wailings are as essential as paens in the development of true manhood. In our night of pain, we have often exclaimed with the psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God." "Come, Ye Disconso-

late" has wafted many an aching heart Godward. "O Love, That Wilt Not Let Me Go" has borne millions of sorrowing ones up to the bosom of compassion, where blindness beholds, sorrow sweetens; where the night breaks away into the morn that shall tearless be, and where life shall richer, fuller be, forevermore.

Trials too sacred for speech find wings in song, and the soul rises to where but thinly the veil intervenes. So we may almost see "the faces we have loved long since and lost awhile."

Job in his affliction cried out: "Where is God thy Maker, who giveth songs in the night?" Millions have found these words true, amid the pestilence that walketh in darkness and the terror by night, singing, "I know that my Redeemer liveth"; "He giveth both grace and glory, for His mercy endureth forever." How often, in singing, the soul in visions floats away, as on a river of life and light, to the haven harbor of heaven!

THE SONG OF SORROW AND THE SONG OF TRIUMPH

Matt. 26 : 30. "And when they had sung a hymn, they went unto the Mount of Olives." The eleven disciples, with Jesus, formed the choir on that memorable night. How that song must have comforted their troubled spirits. Perhaps they sang:

"Cast thy burden on the Lord and He will sustain thee.

Comfort ye, comfort ye my people.

The Lord of Hosts is with us, the God of Jacob is our refuge."

Thousands of martyrs have chanted triumphant songs on their way from prison to the stake and while the body was burning, the soul was wafted on the wings of melody to its everlasting home.

Jesus, on His way to greater suffering than martyrdom, with the weight of a world's guilt on His bosom, could join the disciples in a rapturous processional song, as if marching to victory. Handel, in his Messiah, sings of the Man of Sorrows with wonderful pathos, especially in the words "He is despised—despised and rejected of men, acquainted with grief."

But the mighty Saviour could rise above all His sorrows and sing while He was being wounded for our transgressions, bruised for our iniquities and pouring out His soul unto death. Hear Him say, "Father forgive them; it is finished." "Into Thy hands I commend my Spirit." We may follow His example and while wearing a crown of thorns, sing of the coming crown of glory. The anthem after Calvary will be blessing and honor and glory and power be unto Him that sitteth on the throne and unto the Lamb forever and ever.

SINGING OF THE SOUL

Eph. 5 : 19. "Singing and making melody in your heart to the Lord." Christianity was born amid the songs of angels, and Jesus sang on his way to Gethsemane, two great extremes in his life. Music is God's universal language of love to mankind. It comes to us free from denominational influences, creeds or doctrines, and free from the wings of words.

Music and poetry are called twin sisters; the words more fully conveying the thought of God, while music awakens the melody of holy emotion. Unbelief never sings, for the wings of faith and hope are clipped. The lark only sings on rising toward the heavens.

The harp of the soul is in the heart, therefore the heart must be right with God to offer praise in tune

with the Infinite. We must make melody in our hearts unto the Lord. Artistic music thrills the intellect, but praise rises like incense from the bosom of loving devotion and consecration. The Holy Spirit puts a new song into the mouth, of harmony and unison with the heavenly Father. The new birth needs a new song appropriate to redemption. Some soul harps require a new tuning to bring them up to the concert pitch of highest praise. Let the Master Musician put on the keys of trouble and trial that you may again break forth into song, singing like the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

THE POWER OF A CHRISTIAN SONG

Acts 16 : 25. "At midnight Paul and Silas prayed, and sang praises unto God." With bleeding backs, in the inner prison, with feet fast in the stocks, in the darkness of midnight, with no human hope of delivery, Paul and Silas were so filled with the light and love of God that they were full of rejoicing that they could suffer for Jesus' sake. It is thought that they sang from David's Psalm, saying:

The sorrows of death compassed me.
Then called I upon the name of the Lord.
God is our refuge and strength,
A very present help in time of trouble.
He that keepeth thee will not slumber.

The other prisoners marveled at songs sung under such sorrow. Then the prison trembled; the disciples' feet were released, their bonds loosened, and the jailer, rushing toward them, was surprised that they had not escaped, and cried out, "What shall I do to be saved?" Then he washed their stripes and sent word to the authorities. Paul and Silas would not leave when invited to do so by the officers of

the city. They were there for victory, and would not depart from the prison until the great men of government bowed before them, pleading that they depart in peace.

What wonderful change that song-prayer produced! Are not faith songs the true remedy for trouble? Do they not inspire hope in the despondent, and reach the very heart of God? Does not all heaven resound with the music of our singing, echoing back its pleading melodies?

Singing the national songs of the kingdom of God inspires the whole army to push forward in the battle of the good fight of faith. Every soul should be a singing pilgrim on the highway of holiness, wearing the garment of praise for the spirit of heaviness, making prisons palaces and dungeons bright, while Nature's trembling opens the doors of opportunity to preach Jesus to lost men.

THE UNIVERSAL TONGUE

Acts 2 : 8. "How hear we every man in our own language wherein we were born?" This is not a strange occurrence, for every soul in communion with God hears him speak in the language in which it was born. The language of heaven is one universal tongue. An old Welshman, giving testimony in meeting, said: "I do not understand how Jesus could be a Jew when he speaks to me in Welsh." He who has redeemed us out of every kindred and tongue and people tells us of His love and life in one glorious spiritual language.

Music is a universal language; every one hears the voice of melody in the same language. "Home, Sweet Home" awakens similar emotions among all nationalities. Beauty is another voice that needs no translation in order to be thrilled by its unchangeable expression. These grandest gifts of our Father, being

expressed alike to all, indicate the design of the Creator for the final brotherhood of man and the federation of all nationalities into His eternal kingdom. Oneness, unity, liberty and fellowship are words that God speaks alike to all.

The Christian singers of all ages will unite joyously in the song of Moses and the Lamb. It will be the culminating music of heroic souls in praising Almighty God in one glorious anthem. Music does not teach creeds, but love; it strikes directly to the heart; it elevates, ennobles and thrills the soul with holy praises and highest aspirations. Music is truth, playing on the harp of the soul, just like God's language of love.

THE MISSION OF BEAUTY

Eccles. 3 : 11. "He hath made everything beautiful in his time." Beauty is one of the outer doors of the temple of the soul, where God first knocks for admittance. The flowers and foliage, the trees and hillsides, the rivers and valleys, are spread out to awaken the love of the beautiful in human hearts. Music and painting, sculpture and architecture, poetry and song, are ministering spirits of heavenly origin to arouse the beauty of holiness in the soul.

The mission of beauty is divine, leading on the admirer, entranced with loveliness, until he sees the King in His beauty and falls in love with the Lover of his being. If beauty aids worship in earthly temples, how much more in the heavenly? If the soul, being attracted by the beautiful, possesses also the power to picture grand portraits of nature's glories for itself and others, then we become like nature and nature's God, beauty being the handmaid leading us up to the Divine. Stars are more inspiring than clouds; sunlight than shadow, but love is greater than beauty.

The true and the good are married by the beautiful standing between and illuminating both. The universe being a temple of beauty, some have worship only for the sublime edifice, forgetting to bow in adoration before the King within. Though the heavens declare the glory of God, they are not Himself. A banquet with the King is infinitely more to be desired than to feast the eyes upon His robes and riches, for the golden sunsets, the awakening day, the dewy jewels of the morning, the birds and flowers are but reflections of the beauty of holiness from the face of the Christ.

Meditations Upon Memorial Days



THE BIRTH OF THE SAVIOUR

Matth. 2 : 2. "Where is He that is born?" This is Jesus' Birthday. Will you bring Him tears for pearls, consecration for gold, love for frankincense? Then your own nativity will be as glorious as that of the manger. Will you love and give to others as He loves and gives to you? The Christ Child gives the child spirit. The sign that God became man, is a Babe. The sign that you are saved, is the childlikeness or simplicity, receptivity, trustfulness, peacefulness and love. Jesus is in us as He was in the Babe; "for we are in Him that is true" Our Lord entered manhood through childhood, to re-discover the child, that men might have childlike faith. Isaiah saw Jesus as a little child; so Christendom sees Him at Christmas time.

The star of Bethlehem burst into sunrise on that holy night; it was the dawn of peace, emancipation and redemption—the unsetting sun, whose morning is not yet gone, whose noonday may be a thousand years away when Christ will receive all millions at His feet. The world today is re-echoing the cry, "Where is He that is born," and it will be true forever, "a little child shall lead them."

Jesus had a new birth resurrection morning. Death was the way to life; the grave, the manger; immortality, His lifetime. We shall be in His glorified likeness when He says, "Come forth." If the holy child Jesus led us away from earth, it may be a little child will meet you at the gates of Heaven and lead you up to Him.

TRIUMPH OVER DEATH

John 11 : 25. **"I am the resurrection and the life."** No one doubts death. Death is as certain as life, yea, it is the apparent conqueror of life. No mortal returns to tell of the world beyond death. Every explorer's lips are sealed except One, who is the Author of life and the Victor over death. He changed the name of death, calling it "going away," "an exodus," "a coming for you."

Paul calls death "a departure"; a putting off of a worn-out tabernacle that the occupant may enter his mansion. Death here is abolished; life lives. Death unclothes that we may be clothed upon with immortal vesture. Death becomes a messenger conducting the soul into its new apartment of celestial splendors. He helps the corruptible to put on incorruption; he gears the wheels of life into the eternal movement. "O Death, where is thy sting? O Grave, where is thy victory."

Because Christ is risen, we shall rise with Him; the angels of light encircling the tomb of Jesus proclaimed a risen Redeemer, that the world might be filled with the joy of hope.

Jesus commissioned a woman to tell the first story of His resurrection, while He ascended to prepare a place in His Father's house for all the redeemed. To doubt Christ's Word is to doubt Him. To everyone that believeth, He is the life-giving Saviour. What time the heart is troubled, it trusts and rejoices, believing that He will one day take us where we shall hunger and thirst no more, where tears never fall and sorrows never come, where the Lamb of God shall feed and lead them into the living fountains of water. These wonderful words should deliver every heart from the bondage of the fear of death. We should behold the glorified Christ in our thoughts, coming from His entombment, traveling in the greatness of His strength, mighty to save.

"He giveth His beloved sleep," that we may have a beautiful awakening, see Him as He is and feel forever safe and satisfied.

THE HOLY BABE

Luke 2 : 12. "Ye shall find the Babe wrapped in swaddling clothes, lying in a manger." Correggio's Holy Night occupies the chief place among all the portrayals of the Nativity. It stands alongside the Sistine Madonna in its general popularity. The brilliant light of the scene rises from the form of the Holy Child, radiating purity and beauty throughout the dark manger till the morning breaks over the hills.

The shepherds who have just arrived are almost blinded by the soft beams from the Child's face. One of them seems to be telling the mother of their vision of the angels, but Mary's eyes are beholding a more enrapturing sight—the face of the wonderful child. In the air above hovers a company of angelic spirits, as if keeping vigils over the Babe. Mary is kneeling before the rude wooden crib with her arms encircling the Child. She has a facial expression of intense interest and tenderness. Joseph in the background is preventing the donkey from getting too near the scene. Songs of joy and gladness are hailing the newborn King, the center of the picture, and the world's desire.

The heavenly Father is never nearer a human soul than when He lays a little child in a mother's arms; but when that child is His only begotten Son, the Lord of Glory, the Saviour of men, what bliss must have filled that mother's heart on that holy, silent night! Her whole being seems transfigured with the thought that she has become the medium for the Son of God to be made flesh for the redemption of the world.

THE WONDERFUL CHRISTMAS GIFT

II Cor. 9 : 15. "Thanks be unto God for His unspeakable Gift." Bethlehem is the goal of man's weary march. Here we receive the gift of the Child-Christ, who is to become our Saviour from sin, our hope from despair, and our life from the dead. The door of this stable opens into the pathway to the palace of the King. The humblest is the holiest place.

The child of Bethlehem's manger, the poorest and weakest of earth, one day will be King of the Universe, crowned with many crowns. Angels are His attendants; wise men His worshippers. A new star is the finger pointing to His birthplace, the shepherds are His watchers and all the future His realm.

The wonderful Christmas Gift is yours, if you will take the Christ into your heart; but if the door to your being, like the inn, is closed against Him, if there is no room for Him in your darkened soul, you will suffer regret, disgrace and sorrow. The greatness of the Gift is indescribable, because with Him you have all other treasures—all other needs supplied.

Human language fails to portray more than the fringe of His robes, the beginning of His power, the touch of His fingers. The unspeakableness of His infinite love will ever invite the affectionate approach of His followers.

REMEMBER HIM WITH YOUR HEART

II Tim. 2 : 8, R. V. "Remember Jesus Christ, risen from the dead." When you remember our Lord at the Holy Communion as He has commanded, you are also to remember Him everywhere else in life. Whatsoever you do or think, make all your being a communion memorial of His glory.

The last words Paul ever wrote were his letters to Timothy, when he said, as his final commission to his beloved young friend, "Remember Jesus Christ, risen from the dead." Don't for a moment forget Him who lived, suffered, died and rose again for you and is alive forever more. The least you can do is to remember, with all your heart's deepest affection, Him who bore the cross for you.

Paul was not ashamed to remember Jesus Christ crucified, to preach peace through His blood, power by His cross, immortality by His resurrection, and heavenly mansions not made with hands, wrought by everlasting love.

No wonder the apostle said, "Remember, Timothy, to endure hardness as a good soldier, when you think of Jesus, how He endured the cross, despising the shame, for you."

When you have preached the Word—the whole Gospel—when you have fought the good fight, finished your course, the Enoch chariot, the Elijah chariot, the Christ chariot, will swing low for you to go sweeping through the gates, washed in the precious blood of Jesus. Then you will have your reward, your coronation day, when a crown of glory will be yours, which the Lord will give to all who remember Him and love His appearing.

HUMILITY

Mark 16 : 9. "Now when Jesus was risen, early the first day of the week, He appeared first to Mary Magdalene." Mary Magdalene is celebrated in art next to the mother of Jesus. There was such beautiful expression and loveliness in her countenance that the eyes of the world have delighted to gaze on her face. Titian and Murillo painted her as turning away from the world of sin that she might look heavenward, where her Christ had gone, showing

in her face her intense longing to follow Him. Guido Reni portrays Mary as looking downward, contemplating the cross which she is holding in her hand. This is an exquisite representation of her devotion, all-absorbing love and absolute self-surrender to Him who is the Christ crucified. Rosetti has given the world a striking portrait of Mary at the door of Simon. He has written a poem descriptive of the fine ideal of his painting.

“Oh, loose me! Seest thou not my Bridegroom’s face
That draws me to Him? For His feet my kiss,
My hair, my tears He craves to-day: and oh,
What words can tell what other day and place
Shall see me clasp those blood-stained feet of His?
He needs me, calls me, loves me: let me go!”

Rubens’s “Christ in the House of Simon” represents cultured guests from the town who, with Simon, are revolting against Jesus allowing a harlot to wash His feet. Three of the disciples, also among the invited, are almost equally surprised until Jesus begins to reprove Simon, whose heart seems like steel in its pride and self-righteousness.

Is not this a scene true to life in our day, where the rich and great, wrapped in their garments of social distinction, racial caste and churchly form, draw away from Him who preached that “though your sins be as scarlet, they shall be white as snow.”

THE DIVINE GARDENER

John 20 : 15. “Supposing Him to be the gardener.” Christ has been given many names in the Bible, but none more significant than Mary’s unintended name, the “Divine Gardener.” The first man, Adam, dwelt in a lovely garden of Edenic beauty. The second Man, Jesus, from the gardens of Paradise came to cultivate soul gardens that they might bring forth

fruits and flowers to the glory of the church militant and finally be transplanted into the fields of the church triumphant.

Mary thought Him Joseph's gardener, who had given a resting place for the body of her Saviour; but she little thought He was the world's Gardener, who had beautified her own spirit with the white lilies of purity, peace and love. Mary had tried to be her own gardener, but had sadly failed to stop the growth of carnal, thorny briars, poisonous weeds of passion, tares of unholy desire; but when she cast herself at Jesus' feet, weeping the bitter tears of penitence, Mary went forth in the beauty of her Divine Gardener.

Do we not all need the care, the cultivation, the pruning, the grafting, the breaking up of the fallow ground, at the hand of our celestial Gardener? Then we shall bear fruit unto life eternal, and we shall beautify Paradise regained with the perennial flowers of hope, faith and love, like those planted on that Easter morning in the soul garden of Mary Magdalene.

OUR LOVING REDEEMER

Luke 24 : 6. "He is not here, but is risen." A Mohammedan once said to a missionary, "We have one thing you have not. When we go to our Mecca, we find at least a coffin." "That is just the difference," replied the missionary. "Our Redeemer liveth, while yours is dead." Christianity does not go to monuments or mausoleums as do the worshippers of Menu, Buddha, Confucius or Zoroaster. Ours is the risen Lord, alive forever more.

To worship ancestors, saints, or great religious leaders is idolatry. We should worship only Him who has power over life, who bound the monster death in chains and led him away captive forever. An infidel once tried to frighten a little child by saying, "Your God was killed on Calvary." But even

the little child understood that Jesus' death and resurrection meant the life and immortality of all those who love Him; that His followers would rise in newness of soul life in this world and dwell with Him in everlasting life in the world to come.

KNOWING CHRIST

Luke 24 : 16. "Their eyes were holden." Jesus' promise, "Lo, I am with you alway," is fulfilled in the life of every believer. But we do not always realize His divine presence. He often walks with us and we know Him not for the moment till some new glory flashes upon the soul, when we cry out, "My Lord and my God!" His visit was unexpected at that hour. It was during Paul's slumber that he heard the Macedonian call. It was on his way to Damascus that he heard, "I am Jesus whom thou persecutest." Our Lord often reveals Himself and His great truths suddenly. A luminous flash of holy light fills the soul as we see Him transfigured or crucified, risen or ascending, or when we are filled with the Holy Spirit's power.

These special illuminations are separate and distinct from the gradual shining, more and more unto the perfect day. These unusual visions are so impressed upon the mind as never to be effaced. Sometimes, when our eyes are suddenly opened to these new and beautiful revelations, He appears to vanish from our sight, and then we wonder how our hearts burned within us at His near approach and wonderful expositions of His truth.

In a general way our expectation is in Him, but He delights to appear often as the unexpected Guest at the moment. He has a new picture of His love and power to present, a new call to greater usefulness and richer attainment. His presence with us is therefore partially concealed, for we could only endure His great glory on occasional periods. When

we are endowed with glorified body and immortalized spirit, then we may see Him face to face in the fullness of His beauty and power.

“COME AND DINE”

John 21 : 5, 12. “Then Jesus said unto them, Children, have ye any meat? They answered, No. Jesus saith unto them, Come and dine.” Our Lord did not need the great draft of fishes they had caught, by casting the net on the right side of the ship; He had bread and fish already on the fire. Where the faithful toiler is, Christ is always present. He is One among the lowly, ready to feed the hungry. After the meal is over, He has meat to give them they know not of. He says, “I am the living bread of life; He that eateth of me shall live by me. He that drinketh of the water I shall give him, shall never thirst. Therefore, partake until the soul is fully satisfied.” Christ’s peace is medicine to lessen pain; His love, food for the famished. He commissions His disciples to go forth and invite the world to come and dine, saying, “Go out into the highways and hedges and compel them to come in to my supper.” Bread may run short in famine and war, but He has an inexhaustible supply. He can feed thousands as well as one. The upper room, the Transfiguration Mount and the seaside were eating-places for all the people who followed Him. When He breaks the bread, every place is a sacrament, every scene of fellowship is a Holy Communion supper with Him. Bodily food is an emblem of the spiritual manna which comes down from heaven. He helps in business life as well as in soul prosperity. He tells where to cast the net for a multitude of fishes or for a lost world. Ask Him, the great Guide; He knows the way, the how, when and where. Obey His command, launch out in the deep waters of His love, you who are standing on the

shore fearful of the waves. He will not suffer you to sink down; His hand holds, His fulness fills. Come and dine with the King of kings, the Lord of glory; His table is full and free and forever waiting your coming.

CHRIST'S OFFERING AND OURS

I Cor. 5 : 7. "Christ our Passover is sacrificed for us." Before Jesus' advent the sacrifices of the Old Testament times were received as an offering for sin, because Jesus was slain from the foundation of the world. They were types of the one sacrifice Jesus made of himself.

The Passover memorialized Israel's deliverance from Egyptian bondage, while the Lord's Supper is a memory of our deliverance from the penalty and power of sin. In the Lord's Supper we accept the offering of Christ for our salvation. We also are to present our bodies a living sacrifice, holy and acceptable unto God, not being conformed to this world, but transformed. Christ has made his offering; we must make ours. The two combined united in holy signature to the promises to pay all penalties against

The blessedness of the remembrance of Jesus is nearly all on our side. Eating and drinking at His table, we have fellowship and friendship with one who sticketh closer than a brother. A believing, trusting remembrance appropriates His shed blood for cleansing our sin away and puts His crimson communion. We come as one sick to the Healer; as sorrowful to the Comforter, as hungry to the Bread of life, as guilty to the cleansing blood. We come, burdened, tempted, tried, to him who said, "Come unto me, and I will give you rest." This sacrificial sacrament is a sign and seal that Christ, the Lamb without spot, has been offered for redemption. It is Christ's covenant with His children that we,

who remember Him, shall receive all the benefits of His gift of Himself to mankind.

“That it was well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world’s control.
The world that time and sense have known
Falls off and leaves us God alone.”

THE MEANING OF COMMUNION

I Cor. 11 : 24. “This do in remembrance of me.” Our Lord does not need our loving remembrance to increase His power, glory and kingly rule. We cannot add anything to His infinity. If we should forget to remember Him, the King in His beauty will shine on forever just the same. We may decline His invitation to the Holy Supper, never putting a crumb of bread to our lips in remembrance of Him, but He will be the same yesterday, today and forever. We may increase His joy by our coming, but nothing can affect the character of the unchangeable Christ. the soul and to provide all blessings for keeping, guiding and saving. This supper commemorates the victories of His death and the triumphs of His resurrection.

We are to observe this communion memorial till He comes again. He may come tomorrow or today, while we assemble. As a family would have a vacant chair at the table for an expectant son, so we wait and look at every communion for His coming. In the fulness of time He will come and take us with Him to the heavenly feast.

“For thee the burning thirst,
The shame, the mortal strife,
The broken heart, the side transpierced;
To us the Bread of Life!”

SYMBOL OF CHRIST

Luke 22 : 19. "This is My body which is given for you." The bread and wine of the communion are symbols of the body and blood of Jesus. That which appeals to the eye is more lasting than abstract thoughts coming directly to the mind. A parable is a picture hung on memory's walls forever. The Old Testament tabernacle and every thing in it were portraits of some spiritual truth to be impressed on the soul. Our Lord spake in parables.

As Jesus, in His humanity, pictured the fatherhood of God, so this holy memorial reveals Jesus to men. We do not worship the symbol, but the person symbolized. It would be idolatry to adore the bread and wine as the literal embodiment of our Lord. In these emblems, Christ is idealized. How appropriate these symbols are! The grain is put into the dark earth to die, to spring up and grow amid storms, frost and noxious weeds until the harvest. Then it is ground to dust and over the fire becomes bread. "Except a corn of wheat die, it abideth alone." Thus Jesus bore our burdens, carried our sorrows down to the gates of death, and opened up the way of life to an eternal harvest time. As the grapes are crushed for the wine, so He trod alone the wine press of Divine wrath, coming forth "with dyed garments from Bozrah, travelling in the greatness of His strength, mighty to save."

THE SPIRIT OF COMMUNION

I Cor. 11 : 27. "Whosoever shall eat this bread and drink this cup unworthily shall be guilty of the body and blood of the Lord." Paul is referring to some who came to the table to eat a meal for bodily sustenance, or to those who should partake for the appearance of devotion while the heart was far from

Him. It is expected that all communicants feel at times their own unworthiness to come to the Lord's table, for they are conscious that they can do nothing to merit salvation, which is a free gift from Him who alone is worthy to receive glory, honor, power, riches, wisdom and blessing.

This is the Lord's Supper, and whosoever will may come and freely sup in remembrance of Christ, though he may not be worthy so much as to gather the crumbs under the table. At each approach to the Holy Communion we should examine ourselves preparatory to a more complete consecration to Christ, asking ourselves the question, "Do we love one another as Jesus loves us? Is there no hatred in our heart against any person? Are we seeking to live a life of sacrificing service for others? Are we pure in our pleasures, our reading, our thoughts, our business life? Whatsoever we do, is it all to the glory of Christ?" Then we are in the spirit of sweet fellowship with Him, having Him enshrined in our hearts.

A NEW YEAR'S SONG OF PRAISE

Ps. 103 : 2. "Bless the Lord, O my soul, and forget not all His benefits."

"There's not the smallest orb which thou beholdest,
But in his motion like an angel sings."

If all the universe of nature is resonant with harmonies to heaven, shall man be silent? Shall the heart of him who is a little lower than the angels be out of tune with the music of the spheres, the birds, the zephyrs, and the great chorus of creation?

In the opening days of another new year, may we not all join in the psalm of praise to the Highest for all His benefits? Let us think of divine forgiveness, of life crowned with loving-kindness and tender mercies, of sorrows comforted, of needs supplied, of

hopes inspired and of glory promised. We are entering upon another year of research and discovery among the unsearchable riches of Christ. Our hearts should beat in harmony with all the melodies of righteousness and truth. Poetry and music are the grand mediums of expression of the emotions of gratitude and thanksgiving to God for His creativeness, care and comfort during another year. When, like the psalmist, we are musing about God's goodness, the fire of love mounts upon wings of holy song, shouting the praises of the Infinite.

The melody of song is the blossoming of our adoration, which is to be followed by abundance of fruitage and faithfulness. Let us therefore, with thanksgiving, celebrate the opening of another Happy New Year.

THE GLORIOUS PROMISE OF IMMORTALITY

John 11 : 26. "Whosoever liveth and believeth in Me shall never die." It is death that dies, not life. Death is but the beginning of life. What seems dying is only transition; while the body is changing its form, the soul moves into the grander dwellings.

Do we believe the Christ when He says "shall never die"? Should not this motto be engraved on every Christian tomb as it is written across the sky of hope? It is heaven's proclamation to earth's dying pilgrims. "Shall never die" is the anthem of angels, making music on the harp of the souls of mortals.

When Jesus put on His resurrection robes, He abolished death and brought life and immortality to light. We live because He lives. The Giver of life, dwelling in us, perpetuates His gift into endless cycles of ages. Our life in indissoluble union with Him is coeternal with His being. It is one garment throughout, the human and the divine interwoven.

The creation of life must be a mightier act than its continuance. Then begone, unbelief, doubt and fear, for we are risen with Him, and death hath no power over its Victor. He is alive forevermore and so are we in Him. "Shall never die!" Shout it as the grim monster approaches; sing it in the face of all your fears in the valley and shadow as you are triumphantly marching to Zion through death's golden gateway!

MOTHER

Prov. 6 : 20. "Forsake not the law of thy mother." Between Easter and Children's Day, how beautiful to observe a Mother's Memorial Day; the white carnation, the memory flower is an emblem of the purity and fragrance in the lives of holy motherhood. Jesus, Home and Mother are words that touch the heart of the world deeper than any others. If it is an angel mother, she makes heaven more inviting; if still in the earthly home, she is the guide and unchangeable friend, moving about in sweet ministries and loving service.

A friend said to S. S. Prentice: "I congratulate the mother who has such a son." He replied, "Rather congratulate the son on having such a mother." Richter says, "To a man who has had a noble mother, all women are sacred for her sake." The mother, more than any other, affects the moral and spiritual part of the children's character. She is their constant companion and teacher in formative years. The child is ever imitating and assimilating the mother nature. It is only in after life that men gaze backward and behold how a mother's hands and heart of love molded their young lives and shaped their destiny.

No child can fully realize the intensity of a mother's anxiety as she bids good-bye to the son or daughter going out of the old home to enter school

or business life. She realizes that she will not be able to give counsel as in their younger days; she does not need to promise to remember them in her prayers. She cannot help praying—every breath is prayer. Oh, that the youth of America may be true to their mothers and their mothers' God!

CHILDREN'S DAY

Eph. 6 : 1, 3. "Children, obey your parents in the Lord, . . . that it may be well with thee." If we have All Saints' Day, why not have a day for the saints that are to be, who number about eighteen millions in the population of our country? Children's Day will help decide what all the future days of the Church and State will become. What a vast army for conquest in the battle for truth and righteousness is marching under the flag of the Cross of the Sunday School and the nation! Here our liberties are to be won or lost, Christian education to rise or fall. Greater than the battle of Thermopylae is the peaceful fight for closed saloons, brothels and gambling dens, for an open Bible, a free church, free schools and free people.

The multitude of little folks are delighted to have a festival of flowers, birds, songs and services all for themselves. It is also a great day for the parents and friends of the children and young people; they are pleased that the church takes such an interest in the youth of the land. They listen with pleasure to recitations, choruses, music and the words from the speaker about educational duties and privileges. Then the offering for the great cause of education closes the delightful exercises.

The light of education and the Light of the World shine more clearly after the brilliant scenes of Children's Day. The bright and beautiful flowers are a symbol of childhood in their purity, beauty and

fragrance. Their cheery blooms are like the bright smiles and winsome looks of these living flowers of the home. Flowers are called "the angels of earth," wooing young people to the higher life, as they follow Him who is called the Rose of Sharon and the Lily of the Valley. Parents, looking the way the pattering feet are treading, will follow Him who is the Way, the Truth and the Life.

PARENTAL LOVE

Prov. 6 : 20. "Keep the commandments of thy father." If Mothers' Day is not changed to "Parents' Day," then Fathers' Day should be universal. "Honor thy father and thy mother" is the command of the Heavenly Father. Surely the father feels the responsibility of teaching and training the children equally with the mother. The home is controlled by both parents and should be magnified on these memorial days. It is the head of the river of church and national life, of school and business life.

When children obey their parents in the Lord, both father and mother live again in the lives of their household. How beautiful is parental love! How faithful and undying! Like as a father loveth his child, so the Lord loveth. "As one whom his mother comforteth, so will I comfort you." "If parents give good gifts to their children, how much more will your Heavenly Father give good things to them which ask Him." God thus presides over His innumerable family as the parent over the humble home.

Bishop F. W. Warne of India tells how his aged father put his hands on his head, blessing him in the patriarchal manner, and then prayed all that night for his son's conversion. The mother telling her son in the morning how the father had passed a sleepless night was the means of his immediate con-

version. This is parental religion, the church in the home. Such a father and mother are our best friends, our first friends, our last friends, and our eternal friends. There are no substitutes for parental care. There are no richer gifts to posterity than the children of Christian parentage. To be a parent is to be a priest in the home, a patriot in the country, a partner with the Almighty.

THE LENTEN SEASON

During the forty days of Lent preceding Easter, the Christian world commemorates Christ's fasting and temptation in the wilderness, and in the closing Passion Week, His sufferings and death. The history of the Lenten season reaches back to the third century, when it was instituted by the Greek, Roman and Oriental churches. Today it is observed by nearly all Protestant bodies.

Some people in the past have erred by making this solemn occasion a time for social affairs, charity matters, money-raising events; almost everything except the prayer and praise, the meditation and reflection, the self-examination and reconsecration so appropriate in this period of holy worship.

In the busy whirl of life, is it not beautiful to partake of these Lenten services? Here we walk with Him in closer company and communion, that we may see light in His light, have less of self and more of Him, and cry, "What shall I render unto the Lord for all His benefits?"

Many churches look forward to this period as a revival season for the deepening of the spiritual life and for the ingathering of souls to the Master. Should it not be a time for fasting in regard to temporalities and feasting in spiritualities, of self-denial and self-consecration, of plain living and high thinking? The very duties and denials required of

Christians during this solemn season will aid each individual church in special services. Is not this practical Christianity, living to help others, to lift up Christ to men and to humiliate self? Self-denial of food, of amusements and luxurious ease will not only be a blessing to the individual but to the cause of general Christianity. When we commemorate our Saviour's sacrifice for mankind, we should become examples of that same spirit to the world.

THE GUIDE THROUGH THE GATE

Ps. 90: 12. "So teach us to number our days, that we may apply our hearts unto wisdom." The longest day at last bends down to evening." In the morning begins the new year of hope and victory. May we carry no hatred, no evil habit across the threshold of 1919. All enmities should lie in the grave of the buried past. Every tomorrow should be better than yesterday, crowning the soul with pardon and peace. It is thus that sorrow will be turned to praise, gloom to gladness, the false to the true.

One should never neglect or forget the presence of the Unchangeable One who walks with us all the way, leading us over dangerous places and guiding amid the mazes of mystery to His palace home. Continued communion with Him can never exhaust the resources of His love, nor reach the limit of His thought, nor measure the beauty of His holiness. Infinity is His dwelling-place; without Him there is no being inviting you to an eternal ideal, no face revealing the glory of the Father, no person who can tell you the secret of life, the purpose of the universe, or the way to heart satisfaction amid the unrest and disappointments of time.

He alone can preserve thy going out and thy coming in from this time forth and even forevermore.

He is the bread of life for soul hunger, the water of life for thirst. In Him we are filled with all the fullness of God.

So, hope-lit New Year, with thy joys uncertain,
Whose unsolved mystery none may foretell,
I calmly trust my God to lift the curtain;
Safe in his love, for me 'twill all be well.

Meditations Upon National Subjects



THE NATION'S FLAG

Isa. 11 : 12. "And He shall set up an ensign for the nation." Our Star-spangled Banner is the symbolic concentration of the principle of American liberty. Its waving folds stand for what we are and hope to be. The wealth and spirit, the power and strength of our people are behind the flag, ever following it to victory. When other nations are in peril, uttering the Macedonian cry, we answer, "Our country is the world; our countrymen are mankind."

Old Glory was first waved by Washington and now mingles with the flags of all nations as the mother of republics on many shores. The flag is the picture of the Declaration of Independence, the ensign of our institutions. None should ever be ashamed of Old Glory, especially when they remember that it has floated victoriously over Yorktown, New Orleans, Mexico, Appomattox, Manila and Santiago, and soon may wave its peaceful folds over the European conflict. We should be proud that it has never trailed in the dust of defeat or dishonor, and it ever points to grander achievements in the future of the race of mankind. Its cry is "Freedom from the golden bands of kingly power or from the iron shackles of tyrannical despots!" To die on the field of battle in defense of human liberty is glory enough for any patriot. Nothing is greater unless it be to help perpetuate freedom in the peaceful progress of truth and justice. Prosperity should ever mean larger civilization, wider human privileges, longer life, liberty and the pursuit of happiness.

THE HUMAN AND THE DIVINE

Matt. 22 : 21. "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's." What are the things that are Cæsar's? Where do we draw the line between human and Divine governments? When the individual conscience is invaded by the State, as in the case of the Fugitive Slave Law, or the taxation of the colonies without representation; when a law is contrary to the moral sense of justice; then we must obey God rather than man. Is it not Christianity's mission to make the things of Cæsar the things of God, so that the voice of the people will be the voice of God? Our Lord did not endorse here the union of church and State. They are two separate realms which should act in harmony. Christ's kingdom is spiritual and eternal; nationalities are temporary and finite.

When the church has sought to rule in both realms she has become the most despotic of tyrants, invading the domain of individual liberty. Body and soul have been sacked and tortured on the rack and in the flames, while the church has been corrupted and demoralized.

The true mission of the church is to the individual and her great text is, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Here is a question above all state considerations.

Governments, however, are ordained of God and we are to help uphold the law of the land, but governments are accountable to the Almighty and He will judge them. Our duty to the civil government is the same as our duty to our neighbor, helping to save nations as well as souls; helping to blot out national evils, redressing wrongs, purifying peoples, making the things of Cæsar the things of God, that

His will may be done on earth as in heaven, till the kingdoms of men become the kingdoms of the Christ.

NATIONS TURNING TO GOD

Isa. 55 : 5. "Nations that knew not Thee shall run unto Thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee." Songs of redemption are more melodious than anthems of creation, therefore the music of this Thanksgiving time should reach the loftiest concert pitch. The night of war is passing, the day of liberty is dawning. The crucifixion of suffering will be followed by the resurrection victory. O morning land of triumph! Flowers of peace and righteousness blossoming out of the blackness of death! The red blood of heroes making rich the harvest of fruitage for all time!

Redemption from rum, emancipation of the soul from its awful slavery, is a plant that has been growing through the millenniums and is now bursting into bloom. Benevolence, the white blossom of beauty, is everywhere seen on battlefields and among suffering peoples. Woman, long in the bondage of bigotry, prejudice and tyranny, is today standing alongside her brothers as their equal in rights, in mind, skill and strength, to do and to dare in the battle of life. The cause of world-wide missionary evangelism has awakened out of sleep, marshaling her forces for the redemption of the race.

Educational institutions are feeling the thrill of this onward movement. What are these wounds in the hands of Christian men? Those which will be for the redemption of liberty and the spread of Christ's kingdom. When the terrible devastation of war is past, "instead of the thorn shall come up the fir tree, instead of the briar shall come up the myrtle tree, for ye shall be led forth with peace;

the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands for joy." Thus the Almighty will make the wrath of men to praise Him, and the immortal spirits of those whose cold faces and precious bodies are in the furrows of the trenches in nameless graves will cry out for the joy of this victory: "We endured the cross and despised the shame, that the glory of eternal triumph might be ours and the world's."

THE VISION OF NATIONS

Deut. 32: 1, 3, 4.

"Give ear, O ye heavens.
Hear O earth, the words of my mouth.
I will publish the name of the Lord;
Ascribe greatness unto our God.
He is the rock, His work is perfect.
Just and right is He, a God of truth."

Moses' final writing was a heavenly inspired song. It reminded Israel, after his departure, of the way God had led them, and of the unchangeable principles of truth and justice, the supremacy of law, and obedience to the Law-Giver and Life-Giver.

Almighty God is here pictured as the moral ruler of the universe, with all nations of the earth subject to His will. This song was no doubt a portion of the inspiration in the hearts of the Pilgrim fathers who founded our Republic on the Rock of Ages, proclaiming liberty, freedom, equality and inalienable rights to all the people.

Nations who forget God and their true relationship to each other perish in war or crumble early in the dust of centuries.

No nation can safely become neutral regarding the great moral principles of Holy Scripture. Some have

in the past asserted that there is no God but nature, no future beyond death, while others have said, "Might is right"; that neither God, man nor the devil have any individual personality or accountability. Meroz was cursed not for aiding the enemy directly, but because he did not come up to the help of the Lord against the mighty. The fig tree was blasted, not because it was baneful, but because it was barren.

The nations of wider vision behold, as Moses did, beyond the narrow horizon of the present earthly Canaan, out into the infinite spaces, an everlasting country. If the pillar of fire and cloud of the personal presence of God is followed, we shall lead other nations out of the hell of war, of bigotry, superstition and paganism, into the uplands of enlightenment and universal peace.

SET UP THE BANNERS

What would an army be without banners or badges or uniforms? David, the soldier, exclaimed, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. . . . And in the name of our God we will set up our banners." "Ye are My witnesses," said Jesus. "Ye are the light of the world," not merely reflectors, but personal illuminators. Your light, shut up under a bushel, needs air. The candle of the Lord goes out unless you display its shining. Every Christian soldier should lift up the blood-stained banner of the Cross and wave the flag of glory before all mankind.

When one is bold and fearless the battle is half won. If skeptics and infidels courageously tell of their unbelief, how much more should we exclaim, "I know in whom I have believed!" If inventors do not hide their discoveries, but tell the world the story of God's power in nature, shall Christians, who

have beheld wonders in the spiritual world far above nature, padlock their lips and smother the truth as it is in Jesus? A witness can only tell what he knows. The things we have seen and heard and felt, declare we unto you. Paul often fired the columbiad of his conversion upon his audiences. It was fact on fire, burning into the hearts of men!

Revivals are promoted by each convert telling others of the power of Christ to save, both to individual friends and in the public congregation. We must be witnesses of Christ, of Himself personally, of His words, of His works, of His resurrection, and saving power, telling the world He is the Way, the Truth, and the Life; that there is none other Name whereby they may be saved. Where there is no witnessing in the church, the glory has departed. Spiritual emptiness cannot testify about God's fulness.

THE SUPREME HOUR OF HISTORY

We are living in a period of war the most awful and eventful in the history of mankind. Our country has taken her place in the great conflict, and Americans are living in hope of a victory that will assure peace hereafter. Wealth, suffering, misery, devastation—life itself—may be the cost, but the victory of a righteous peace will make all mankind satisfied. It will be a glorious climax to milleniums of struggles. If it overthrows thrones and establishes the rights of the common people, it will be the achievement of the ages. If it breaks down the barriers of division between churches in the great family of God, making them a unit before all the forces of evil, instead of battling against each other, our Lord's prayer will be answered, "that they all may be one."

If the war shall inspire the youth of the world to live for high principles instead of pleasure, for grand endeavor instead of ease, for righteousness

instead of ruin, for others rather than self, then the young manhood of our nation will find its soul and come out of the furnace of war without the smell of evil upon its garments. In the way of the Cross, we do not throw ourselves away. We lose life to save it. Give yourself away and return to yourself, enriched, redeemed, glorious!

What a privilege, then, to live in this supreme crisis of all history, to help prepare the way of the Lord for His universal reign of righteousness among all kindreds, peoples and tongues. After the struggle there will be a resurrection of principle. Already hearts are burning anew with the truth of heaven and the hope of evil's overthrow. They know that "God is still in His world," and that out of this crucifixion of the nations will arise the spirit of Christian liberty. May we choose the way to the heights through suffering.

THE BLESSEDNESS OF GIVING

Our country has for many years grown rich in material prosperity. Those envious of our financial success have styled us "money-getters" and "money-lovers." Without riches there could be no giving. Consecrated wealth, therefore, like talents of mind, body and soul, contributes to the happiness and development of mankind.

Receiving and giving are like an endless circle, coming in and going out, blessing everywhere in its flow. It is like the nerves of sensation, receiving wonders from the outer world, and nerves of motion, reciprocating by sending forth thoughts, feelings, physical powers and affections. If the outer flow is intercepted by covetousness, the soul becomes a Dead Sea where no living thing survives.

God never hoards. He gives worlds of beauty, lives of joy, hearts of love, angels of mercy, man-

sions of splendor, while immortality is the golden circle on which these pearls are strung. Our Father's child of nature is a great river. Behold the grandeur of her mountains, the majesty of her oceans, the sublimity of her storms, the beauty of her sunsets, flowers and forests! She gives her strength to the seed for the harvest, her sun and air for the growth of the blade. She gives her fruits and the gems of her bosom to whomsoever will. Man is the only being who seeks to break the infinite law. He becomes a monstrosity by hoarding for self, by hating instead of loving, and by getting rather than giving.

Every soul is poor till it gives itself away. Abraham never fully possessed his son Isaac till he had given him up to God. Is it not so with millions to-day who are giving their hearts' blood to redeem human liberty from horrible oppression? Will not their souls and their sons be far more precious and noble after the victory, and if we have to go to the heavenly mansions to find them, will not that meeting be indescribably blessed? Has not our own manhood grown taller, purer and richer by our surrender? Is not God's Providence bringing the angels out of the marble of our hearts?

The earth once gave her darkness up when God said, "Let there be light." Our giving is only opening our windows wider toward the heavenly radiance. Giving transforms the giver and the receiver; withholding makes man a blot on God's book of life.

THE SOUL'S ANCHOR

Earth would be joyless without the soul brightness of hope. Hope is the angel cheering us when burdened, tried, persecuted and helpless. Hope sustains the soldier on the battlefield, the sailor on the ocean, the prisoner in the cell. Hope in the promises of men is often groundless and blasted, but

hope in God, in His Word and in His Son Jesus Christ, rests upon the enduring Rock of Ages. If our Lord were still reposing in a Syrian tomb, our hope would be vain; but He is risen, He is the Resurrection and the Life; because Christ lives, we shall live also. He is the living Christ, and ours is the living hope. There are many dead hopes in the world, but there is One that is alive forever more.

Hope in God and you will praise Him with a joyful heart. The object of hope is victory over sin, death, hell and the grave, and the possession of the heavenly inheritance. A worldly life cannot inspire such hope. The righteous only have hope in His death. Hope cannot be bought with wealth, influence or power. It is a free gift unto all men who will have Christ in them, the hope of glory.

The values of this soul condition of hopefulness are unaffected by vicissitudes, seasons or times. It is an anchor to the soul, grasping the everlasting foundations of eternity. It is the powerful engine of life, drawing the train of treasures toward the city of God. He gives His children the blessed hope, which beholds with unspeakable expectation the distant glory reserved in heaven for you. While journeying onward, we are kept by the power of God until we reach the eternal home. A banker once said to his faithful clerk, "I have given you ten thousand dollars in my will. I have also decided to pay you the interest, six hundred dollars, during each year of my life. That will help keep you until you enter upon the inheritance." Christ has made us heirs of an inheritance incorruptible, undefiled and that fadeth not away, reserved for us, who are kept by the power of God through faith unto salvation. His keeping power is as essential as the glorious possession.

ABRAHAM LINCOLN

Luke 12 : 50. **"I have a baptism to be baptized with."** Abraham Lincoln faced his baptism of suffering with a heroism like that of his Lord. He endured his Gethsemane of struggle pressed down under the weight of a nation's woe. He drank the cup of calumny to its dregs. He was acquainted with grief, as battle after battle went against the Union, often crying out in defeat, "O God, what will the country say!" When he smiled, it was to keep from crying.

He could not be hid; he must become the leader of the nation, the emancipator of a race. Himself he could not save; his work was to save others. His martyrdom shed a light over the world like a reflection from Calvary. His soul was open to the Infinite; he lived in the realm of revelations. His dreams were angelic visits of inspiration; his visions were of the Lord, high and lifted up; he saw his country could not remain half slave and half free; that a house divided could not stand. He felt he was called of God to strike off the chains of slavery and let the captives go free. Once he remarked to a company of visitors, "Keep praying and I will keep fighting."

Lincoln had measureless tenderness for the masses of men. He felt the pulsations of millions of troubled hearts throbbing against his own noble manhood. He was a heroic reformer long before he became President and closed a temperance address in 1842 with these eloquent words: "And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may claim to be the birthplace and the cradle of both these revolutions that shall have ended in victory. Glorious consummation! Hail, fall of Fury! Reign of Reason, all hail!"

VICTORY THROUGH DEFEAT

Isa. 53 : 11. "He shall see of the travail of his soul and be satisfied." The mightiest victories have often followed the greatest defeats. Hannibal was at last conquered by the Fabian policy of carefully retreating before the Carthaginian army. George Washington, crossing the East River after the disastrous battle of Long Island and then retreating through New Jersey and to Valley Forge, insured the final Revolutionary victory.

It is not how a man comports himself after his victory, but how he bears defeat, that reveals his genius and nobility of manhood. Unyielding allegiance to the truth and no compromise with the enemy wins in the end.

General Grant replied to the question, "Do you think you are going to take Richmond?" by saying "No, I don't think—I know we will take Richmond." General Garfield exclaimed to the New York City mob, "Fellow citizens, clouds and darkness are round about Him; justice and judgment are the habitation of His throne. God reigns and the government at Washington still lives." The vast multitude was transformed by such absolute faith in Almighty God when Abraham Lincoln, our leader, lay in his coffin.

Savonarola once said, "Do you ask me in general what will be the end of the conflict? I answer, Victory. But if you ask me in particular, I answer, death." Today reformers receive the jeers, tomorrow the cheers, of mankind. Cannonaded today; canonized tomorrow. It was so on Calvary. Jesus exclaimed to His disciples, "Be of good cheer; I have overcome the world. I see the travail of my soul and am satisfied." And yet Gethsemane was at His feet; the mob on their way, the trial being prepared, the cross on the horizon, the sepulcher opening. Did He not behold that He was Victor over death, hell and the grave? Let the ages answer and tell what His

blood bought, what His wounds paid, what His rising meant to humanity. He overcame the world while falling in apparent defeat on Calvary.

EQUAL TO OPPORTUNITY

Rev. 3 : 8. "Behold, I have set before thee on open door, and no man can shut it." Opportunity is a mighty word for the youth of America. The rise of poor boys to the highest position in the gift of the nation was seen in the lives of our three assassinated Presidents, Lincoln, Garfield and McKinley. No young man of our land today meets with greater difficulties than these heroes overcame. A pine knot in a log cabin was their light for study; the towpath of the canal, ragged and barefooted, they journeyed; with little education, of humble parentage, they achieved wonderful distinction, making all their powers available to activity because they had been trained by adversity. Their own struggle with poverty excited a sympathy with toilers that made them one with the people.

Being the benefactors of their countrymen, they are forever embalmed in the affections of mankind, influencing all with their lives and principles. They had sensibility of soul, acuteness of mind and warmth of heart, making them accessible to all classes of people.

They did not assume high dignity, but exclaiming, "I am nothing, truth is everything," "God has a place and work for me and I am ready," they prayed the hymn,

"Guide me, O Thou great Jehovah!"

Whoever was for the Wrong, they were for the Right, and Right was Might, for God is God. An unseen eye guided them; an invisible hand led them till heaven's portals opened to their early vision. One said, "I have faced death before and I am not

afraid to meet him now." Another said, "Nearer, my God, to Thee, nearer to Thee." The world was still when they were borne to their last resting-places; the shots that killed them were the expiring blows of some lost cause, giving them immortal enthronement.

TO BE ON THE LORD'S SIDE

It is well today to remember the words of Abraham Lincoln when he said, "I do not ask the Lord to be on our side, but I do pray that we may be on the Lord's side." Both sides may pray in war, but only one side can be right. The side that begins a war of aggression is in the wrong and must confess that wrong before it can stand on the side of right. When all are willing to be on the Lord's side, the war will cease. Right, instead of might, will prevail, and the spirit of brotherhood will be born on the ruins of the great conflict.

Men ask for victory amiss when they would consume the triumph upon their own lusts of gain and pride. Prayer must be according to the will of God, not prompted by our own selfish desires. God's will is right; His ways and thoughts are higher than ours. Christ came to do the will of Him that sent Him, not to please Himself nor to seek His own glory, but the glory of the Father God.

Unholy ambition wrecks instead of saving the world, seeking to make its own kingdom supreme rather than the kingdom of God. Our Lord came to bear witness to the truth, to save a race from the deadly disease of sin. Rulers of empire often rise upon the ruins of weaker peoples, building a throne on the foundation of human skulls. They turn an Eden of peace into a wilderness of war.

It is said that there are only two great beings in the universe, God and the soul. When trouble comes, the soul seeks shelter under the shadow of the

wings of the Almighty, and there, offering up his prayers, rests in perfect security. To be on the Lord's side is to be in the ark of safety.

THE LOVE OF FREEDOM

Heb. 6 : 12. "Be ye followers of them who through faith and patience inherit the promises." It is well to follow our great leaders as they follow Christ. Christianity incarnated and illustrated in personality is far more fascinating than all abstract creeds or doctrines. America's great Christian Presidents have exerted a wide influence upon the world. They have been the people's representatives, to whom we have looked for guidance, who have grown stronger and grander by translation into the life eternal.

Abraham Lincoln was a shepherd of humanity. He led a people up from the wilderness of slavery toward the fruitful Canaan of liberty, equality and independence. His name is a psalm of praise the world around, a name that stands for patriotism, duty, justice and truth.

We have been fighting to make the new day he ushered in for America as wide as the world. His spirit animates our country today as we seek to make freedom supreme and to banish wrong and oppression to oblivion. He had the spirit of his divine Master, showing mercy and charity toward enemies, justice for the incorrigible, and giving universal peace to the world.

A nation that loses liberty loses everything in this world. As Christ has made sure freedom of the soul from sin, so the nation should stand for freedom of thought, action and the possession of rights. History has been a struggle against the rule of tyrannical, one-man power. We are now seeing the dawn of a new day, in which bondage will be broken forever and loving and serving one another may become the

motto for the "league of nations" that will compel the peace of the world.

THE GREAT CHOICE

Matt. 6 : 24. "No man can serve two masters." "Ye cannot serve God and Mammon." The wise man builds upon a rock; the foolish upon the sand. They that be wise shall shine with the glory of God, brighter than the stars. The foolish shine with the glory of gold. The wise enter the narrow life; the foolish, the broad way to death. The wise take no anxious thought for the morrow; the foolish make every provision for earthly things.

There can be no real compromise between good and evil; no third or neutral position regarding moral questions. He that is not for Christ is against Him. Every one must choose as Moses did, who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Joshua cried out, "Choose you this day whom ye will serve," and Elijah exclaimed, "How long halt ye between two opinions?" We must decide which road we will take, up the rugged Hill Difficulty or down the gilded path to ruin. If we follow Him whose footsteps were stained with blood, up Calvary, we shall reach the realms of light; while away downward is the night that knows no morning. "For what shall it profit a man if he gain the whole world and lose his own soul?"

Abraham Lincoln said regarding slavery, "A house divided against itself cannot stand; it will become all the one thing or all the other. This government cannot endure half slave and half free." Neither can an individual morally occupy such an anomalous position; he must choose for God or Satan, holiness or sinfulness, forever and ever.

VICTORY IN GOD

Isa. 28 : 20. "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Men who plan for themselves, independently of God, find at the last only the narrowness of the grave, where the eulogy is engraved on the monument, "Here he lies." The bed of his death is too short to rest upon and the covering of self too narrow for the wrapping of his soul. In what a great contrast is God's benevolent providence compared with man's shortsightedness and selfishness!

When we trust God, a speck expands into a star. When one makes a covenant with death and an agreement with hell, the light of the soul dies, and the refuge of lies is swept away.

Israel had an alliance with both Assyria and Egypt, and, as some nations do to-day, was playing one against the other, finally losing both. Ephraim erred through strong drink, so that the prophet exclaimed, "Woe to the drunkards of Ephraim, who are swallowed up of wine, who shall be trodden under feet." Then Isaiah pleads that all should trust in the strong and mighty God, who is a sure foundation, so that he who believeth shall not be ashamed.

The world of men and nations never will find rest and victory outside of the heavenly Father. Soul rest cometh not from couches of human build nor national peace from diplomacy. God is in the world of history; He alone can give the peace of security and liberty. Uneasy lies the head of him who does not wear the crown of righteousness. All the great of earth come to know at the last that God and one man are a majority.

Are we building on the Rock of Ages or on the sands of time? What a vital question for one who is to be a householder among immortals? Christ is the only sure foundation stone for mansions to rest upon in the streets of the celestial city.

FRIEND OF THE OPPRESSED

Philemon 10. "I beseech Thee for my son Onesimus, whom I have begotten in my bonds." 17. "Receive him as myself." Paul pleads that a runaway slave may be received by his master as a brother beloved, yea, even as Philemon would receive the apostle Paul himself. Paul believed that all men were of one blood, the offspring of the Almighty, and were all made one in Christ Jesus. Clarkson, the abolitionist, was once asked, "Are you not afraid of neglecting your own soul amid your constant labors for the negro?" He replied, "I leave God to take care of my soul while I do His work."

The grandest acts of the heroes of the past have been their efforts for the freedom of the enslaved. Freedom is one of the most precious words in human language, national freedom and freedom in the kingdom of Jesus Christ. This is the watchword of the hour.

Abraham Lincoln's spirit is to-day the flaming torch of Liberty Enlightening the World, and his present successor is spreading the glorious flame of freedom among all the nations of the world.

It is a matter of history that on the evening of September 22, 1862, President Lincoln sat with the Proclamation of Emancipation before him, all ready for his signature. His whole life had been devoted to freedom. In his young manhood, while attending an auction of slaves in New Orleans, he said to himself, "If I ever have a chance to hit that thing, I will hit it hard." Now the opportunity to strike off the fetters of four million slaves was before him. Through the long hours of a sleepless night he hesitated, saying, "Is this the hour? Is this the best way to freedom? Will it help the Union cause? Is it God's will?" At last, as the morning was breaking, he wrote on that immortal document, "Abraham Lincoln." All our martyred President ever wished to know was, "Is this the will of God and

the hour to act?" It would not have changed his decision if he had known that the bullet of an assassin would send him to his death. To him dying was glorious after such an act of humanity.

THE GREAT IDEAL

Singleness of aim is the secret of victory. A thousand duties there may be, yet one single ambition wins the prize, just as focusing the rays of the sun brings the power. The concentration of forces at a given point decides the destiny of armies. A single individual absorbed by one high ideal has changed the face of the world. Livingstone exclaimed "This one thing I do! I will open the door of a great future for Africa." Morrison did the same for China; Judson for Burma; Luther for Protestantism. Great discoverers have been equally men of one purpose. To do one thing completely is to do all things. Put your foot upon the first rung of the ladder and never stop climbing.

Europe is beginning to understand the attitude of America in the war. Statesmen, as well as the common people, are being impressed with the ideal which this nation has kept steadily in view. "The American army is entering into action in France," said Albert Thomas, former Minister of Munitions, "and its part will be a growing one. Nevertheless, America has a greater role than that of its army. . . . President Wilson can become not only the leader of American democracy, but the leader of a world democracy."

Our nation must present a solid front to win the war. We must be the UNITED States—divided we fall. The lukewarm, listless and indifferent impede progress. The fault-finders and critical partisans waste precious time and achieve nothing. Absolute devotion to the ideals of the nation are essential to victory. Our soldier boys have one ruling idea: they

know they are going into the path of danger; but they are willing to suffer the loss of all things for the enthronement of liberty throughout the world. It is thus the youth of America are pressing forward toward the mark, to win universal harmony among the nations.

AMERICA MEANS THE WORLD

1 Kings 17 : 13. "Make me therefore a little cake first." These are the words of Elijah to the woman of Zarephath, who had only a handful of meal in a barrel and a little oil in a cruse. Elijah was the ambassador of Almighty God. He had a special mission to Israel. If his life was saved, he could complete that mission. God takes care of those who stand true to His messengers. There are two hundred thousand ministers in the United States. They are the leaders in the army of the Lord. Victory will more surely come if we stand faithfully by them.

If America is Christianized, the world will be evangelized. Make the little cake first for home missions in great cities if you would have foreign missions flourish everywhere. The base of supplies must be protected if the army is to be sustained. One must have riches before he can become benevolent. He must possess brains in order to think; strength before he can labor. Self-protection is the first law of nature. He who protects his family from harm is a patriot to the nation, for a nation is but an aggregation of families. He who defends the home, the school, and the nation, if need be, by force, acts as Almighty God does in the realm of His eternal kingdom.

Paul said "I magnify my office"; that is, my ministry. Elijah was called to the brook. He went, though it looked like a poor place for support. When the brook became dry, he was called to Zarephath, a still harder outlook for a living. If he had been

looking for a soft, easy charge, how he would have murmured to the Bishop. Elijah knew that the heavenly Father made His appointments, though he took cheerfully the hardest places in the kingdom. Like Paul, he endured hardships and was able to accomplish great achievements, strengthened by the Almighty arm.

“IN REMEMBRANCE OF ME”

Owing to business cares, pleasures and prosperity, how often one forgets. Memorials help to remember. The Lincoln Roadway, the Memorial Temple, and many monuments help us to remember and emulate the nobility of Abraham Lincoln. On the Fourth of July we celebrate American liberty. Birthdays tell us of our heroes and of the flight of the years. Christmas speaks of the coming of Christ. Thanksgiving is the hour of praise; Easter, the hope of immortals, while the Lord's Supper is the memory feast of the Christ. In this celebration we see our Redeemer on Calvary dying for men. It is not only an historic memory but one full of hopefulness of the final union of the family of God on earth and in heaven. It is therefore a communion with saints and angels, as well as with our friends on earth around this festive board.

The holy supper is a monument of Christ's divinity. It speaks of His life, teachings, death, resurrection, ascension and kingly reign in glory. It is also a fortress of defense against a skeptical world; it binds with bands of love the hearts of all Christians together. Here all are equal, rich and poor, high and low, all one in Christ Jesus.

As Americans do not forget Bunker Hill and Yorktown and the hand-shaking of the North and South at Gettysburg, so the Christian world holds festival together around the table of its Lord, remembering Him who gave Himself for lost men.

While Christ the Bridegroom is away preparing a residence for His bride, He longs to be remembered until He can say "Come, ye blessed; all things are now ready to celebrate the marriage supper of the Lamb."

Meditations Upon Miscellaneous Themes



THE SOURCE OF POWER

Job 26 : 7. **“He hangeth the earth upon nothing.”**
So far as we can see, the planets have no support or guidance. But the natural eye cannot see gravitation, electricity or the forces of the supernatural. God’s Word, however, which is quick and powerful, asserts that all power belongeth unto Him. He is the preserver as well as the creator of all things. Unbelief sees no visible support in the lives of God’s children. There is no personal, omnipresent Protector, but the eye of faith sees God everywhere.

In the natural world, morning and night never fail; none of the moving spheres are ever a second behind time; therefore, in the spiritual realm, we should enjoy similar confidence in the rising Sun of righteousness, in the Star of Bethlehem, in the protection of Providence.

In hours of desolation and loss, when one seems to be left alone, he finds himself under the shadow of the sheltering wings of the Almighty, and though we perceive only parts of His ways, yet we do see that He was back of the beginning and is beyond the ending of time.

The millions suffering and dying in the world war find comfort and hope looking forward to where “they shall hunger no more, neither thirst any more, where all tears are wiped away and no night comes, neither sorrow nor crying, nor pain nor death.” How delightful to know that after momentary afflictions comes the eternal weight of glory. When humanity

seems to be rushing to ruin without divine guidance, "I will never leave thee nor forsake thee," is a wonderful promise.

Oh, the blessedness of him who trusteth in the Lord! He is a branch of the living Vine, a tree planted beside the Tree of Life, where living waters flow. The souls that live and move seeing the Invisible, do not hang upon nothing. They are clasped in the arms of Him who maketh the clouds His chariot and guideth the forces of the universe with His fingers.

CUT DOWN IN YOUTH

Ps. 102 : 24. "I said, O my God, take me not away in the midst of my days." Every young soldier in the world war can well pray that prayer. Is it not natural to long to live till the harvest time of life, till the ripened grain is ready to be gathered into the garner? How unnatural for the sun to go down in the morning; how we long to journey till the evening time when we wrap the drapery of our couch about us and awake in God's eternal morning! Here we behold one of the cruelties of the awful demon War. What an appetite the monster has for the youth of the land who are just stepping across the threshold of being! Millions of throbbing hearts, budding hopes, bright eyes and rosy faces have failed to satisfy the terrible hunger of the maw of war. Other millions are crowding in where these have disappeared, down his hellish throat.

O War! What a waste of riches is drunk up in thine awful maelstrom! Not of gold only, but of golden manhood. Would that war itself could perish as the beast dieth rather than the noble, heroic young men.

One consoling thought we have; life is not in years, but deeds; one may be old and yet unpre-

pared to change worlds. If for you to live is Christ, to die at any time is gain, for you enter sooner the broader field and grander opportunities of the endless future, and are shielded from the temptations and trials of time. Remember that your divine Captain finished His work while in young manhood, and that you are following Him up your Calvary of self-sacrifice for your country and your God.

THE MARTYR SPIRIT

Dan. 3 : 18. "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Every true follower of Christ has the martyr spirit. He does not seek to redeem his life with the loss of his integrity. The convictions of these Hebrew heroes had reached permanency; not a nerve trembled in face of the fiery furnace.

Are there not other fires as hot as the Babylonian burnings? Job in suffering could say, "Though He slay me, yet will I trust in Him." Paul, before the bloody ax, exclaimed, "I am ready to be offered; I have fought a good fight." Jesus warned His disciples not to be afraid of them that kill the body.

The shield of faith protects every one as it did these Hebrew martyrs. The form of the Fourth is with you in every fiery crucible, which only burns away the bonds and purify the spirit. Are not many persons silent in the presence of moral evil who should speak? But they fear to offend the king, the party, the social customs, the Babylonian usages. They compromise until influence becomes paralyzed.

"I will take away your property," said the judge to Cyprian of Carthage. "You cannot," he replied, "for my treasure is in heaven." "Then

I will banish you." "Yon cannot, for I can go nowhere where Christ is not with me." "Then I will take your life." "You cannot, for my life is hid with Christ in God."

Huss died for the truth; Luther lived for the truth. Let God decide which it will be for you. Some trust in princes, in powers of state, but we will trust in the God of love. He will deliver us. If we suffer with Him, we shall reign with Him in glory.

FALSE GODS

Ex. 20 : 3. "Thou shalt have no other gods before Me." All mankind dwells either on the low plains of materialism or on the higher plateau of the spiritual. The one living and true God is worshiped and obeyed by all who live the ideal spiritual life. The multitude which has no higher aim than ease and success in this present time creates gods of its own liking. God in Christ with His Ten Commandments is too exacting for many in business life and amid the lustful pleasure and propensities of the natural man.

One builds a little toy god out of culture. He looks like a king on the chessboard of the game of life. Another, out of fashion, makes a pretty queen god. Millions follow in her train, but soon she vanishes like a rainbow. Then there are knights of chivalry, fighting for their own castles, human gods, who fall like Dagon at the first touch of the finger of death. There are a multitude of little Billiken pawns, of social custom and selfish service, second-hand gods, made of left-over materials, from the scrap-heaps of blurred brains, black hearts and visionary conceptions.

Every family in heathen or civilized countries which rejects the God of the universe has gods of its own manufacture, as a substitute for the In-

finite. Oh that men would serve and worship the Creator rather than the creature! Then they would rise evermore, "nearer, my God to Thee," instead of following a forlorn hope into the den of Giant Despair, where passions revel and hate burns.

FEAR IS LACK OF FAITH

Mark 4 : 40. "And He said unto them, Why are ye so fearful? How is it that ye have no faith?" The disciples should have known that He who keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper. When He seems asleep, like Jesus in the boat, He is with us just the same, never leaving us alone. We need not say, like the sisters at Bethany, "If Thou hadst been here, our brother had not died." He is always here, nearer in mighty storms and rolling billows, if faith could only take the place of fear. Our Lord Himself was ever calm in the midst of His greatest trials. How we dishonor Him when we fail to trust Him. How He loves to have us, like a confiding child, nestle in His arms, where trouble does not trouble and where peace prevails!

Elihu Burritt tells a story of a man driving cattle through a long, dark wooden tunnel. Some knots in the planks had dropped out, through which the sun made bars of light. The cattle shied at these rays; they leaped over them and made a terrible hurdle race of it, coming out at the other end covered with foam and blood. How much wiser are we, often crossing bridges that never appear! Do we not shy at heaven's light, fearing we could not endure its splendors? Should we not trust while passing through dark providences and be glad for the little light flashing through, instead of being like animals and children, full of fear? The fearful and the unbelieving will finally be

cast away from the divine presence, for fear is a kind of unbelief which brings on the very evil which we fear.

FIRE IN THE SOUL

I Kings 18 : 24. "The God that answereth by fire." When the prophets of Baal failed to bring the fire down to consume their sacrifice after an all-day struggle, then Elijah called upon God in only a momentary supplication. Immediately the fire fell and all the people cried, "The Lord, He is God!" Elijah was only one wandering evangelist besides the four hundred and fifty prophets of Baal. But standing true in this hour of great exigency, when the whole kingdom of Israel seemed at stake, he won a victory that has been transmitted to all the ages. Luther, a lone preacher before the powers of Rome and Austria, was no greater hero than this prophet of God. One man with God has always been a majority, and fire from heaven in Old Testament times was always proof of the one eternal God.

When the soul feels the flame of God's Spirit burning up the offering of consecration, the baseness of evil, purifying and cleansing away all iniquity, how natural to cry out, "The Lord, He is God!" His fire makes the red, like crimson, whiter than the snow, leaving nothing of the old man of sin, but making all new in Christ Jesus. Even the water and rocks yield to fire as the blackest sins yield to purifying love, which burns up the dross of base desire and makes the mountains flow. A pulpit on fire with the truth burns its way into the hardest hearts. Even our Lord's mild words, in the minds of the Emmaus disciples, made their hearts burn within them as He talked with them by the way. Pentecostal tongues of fire today would set the world aflame with divine power instead of the lurid burnings of war. Every one may find the fire of God in a moment of conse-

cration. The surrendered man touches the flaming battery and can do all things through strength divine. Oh for the fire that touched Isaiah's lips, that attracted Moses to its burnings and flamed in baptisms on Pentecostal morning!

THE WORK OF OUR HANDS

Ps. 90 : 17. "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." How short seems the longest life to the active laborer! Plans and purposes increase with years. When death knocks at the door, our lives seem so incomplete. But the Heavenly Father can establish the work of a brief life as a foundation for the eternal building.

Life's faithful toil, woven into a character of truthfulness, duty and devotion, will be a memorial of beauty forever established. Individual righteousness makes honest toil immortal. We must begin at the beginning to build rightly. God's kingdom is the basis of all future development. His leaven of love must permeate all human effort. Then we become likest to God, who worketh unceasingly, and to His Son, who doeth the works of the Father.

Christ, the Builder of worlds, worked as a carpenter for many years, till the hour arrived for the greater achievement of the redemption of a race. We should follow His example as a dutiful child, going to the temple for worship, as a faithful toiler with roughened hands and burdened shoulders; but we must not forget to go with Him all the way to Calvary in our self-sacrificing devotion. Here is the hill of highest service. He was first in toil, first in suffering, and will be first upon the throne of all kingdoms.

"Where I am, there shall My servant be also." We should never seek to go around Calvary, or to

climb up some other way. His is the only way to establish your life of service as a part of His great kingdom forever. In Him the transient becomes permanent. He will make us to live in the hearts of mankind, not for fame or glory, but for the memory of goodness and the favor of the Highest. In Him ephemeral deeds become immortal—monuments that never crumble.

JOY IN BELIEVING

Rom. 15 : 13. "Now the God of hope fill you with with all joy and peace in believing." Joy and peace are the inspirers of hope. The God of hope is He who imparts hope by the peace of God and the joy of the Lord. Joy is like the rolling waves of the sea in majesty and power; peace is like a river in its placid tranquility. The one is love in motion; the other, love in repose. Faith and hope, like the fleecy clouds, rise above these waters to the very heavens of attainment.

Mark Guy Pearse says, "The great sea one day looked up at a pure, fleecy cloud in the very bosom of the heavens. The sea, sighing, said: 'It is not for me; I could never be like that. But I will try.' And she hurled herself against the rocks, leaping up in tall spray which fell back, baffled and beaten. At last the sea lay quiet and still, and cried out to the sun, 'Canst thou not help me?' 'Yes, I can,' said the sun, if thou wilt let me.' And the sun sent down a noiseless ray, warming and loosening the water; and lo! the sea knew not how, but cried, 'I am there.'"

Believing is looking up at the Sun of Righteousness when all our struggles are o'er. It is letting Him shine down upon us and lift us up into His bosom.

Doubt and despair refuse to look unto Him and be saved, while faith flies away, floating triumphantly in the heavenly blue, to come down like the cloud in

rain upon the thirsty earth. The secret is to let the Divine Redeemer raise you out of your sins, your fears and failures, giving you a hiding-place among the heavenly places in Christ Jesus.

The watchword of religion, of science and discovery should be, "I believe more than I see or know." This is the victory that overcomes the world of sin, of ignorance and of undiscovered countries; faith in the unseen is the mighty revealer.

THE POWER THAT CHANGES SORROW TO JOY

John 16 : 20. "Your sorrow shall be turned into joy." Jesus at the last was a great disappointment to His disciples. He was going away when they wanted Him to remain. He promised to send the Comforter; but Him they did not know and could not see, and therefore they did not wish to change leaders. They longed for a temporal kingdom at Jerusalem, where the disciples could be the chief actors in the government. They could not then understand what He meant by a spiritual kingdom, or about dying on the cross for the world. These things, instead of looking expedient, appeared disastrous; but afterward their sorrow was turned into joy. Then were the disciples glad when the grave could not hold Him, when He came forth glorified and triumphant from the grasp of death. When they could not find the body in the grave, they found Christ in their midst, saying, "Peace be unto you!" "Tarry ye in Jerusalem until ye be endued with power from on high." "Go ye into all the world." These once terrified, disappointed disciples surrendered Jesus joyously to the angelic attendants on Mount Olivet, from whence He ascended to glory. On their way back to Jerusalem, they believed that He would come again in brighter glory and bring them into His heavenly kingdom.

On the day of Pentecost prayer was changed to praise, weakness to power, fear to faith, when they were filled with joy unspeakable and full of glory. Should we not consider all our disappointments His appointments, working out for our good and His glory?

NEW VIEWS ON OLD TRUTHS

Eccles. 7 : 10. "Say not thou . . . that former days were better than these." Whether the world is growing better is one of the great questions of the times. Will Christ's kingdom win the world to Himself in the present dispensation or after His second coming? The progress of the past thousands of years incline us to the former view. During the past century, mighty reforms have been consummated, to say nothing of the wonderful discoveries in science, art and invention. It is well known that aged persons are inclined to depreciate the present in glorifying the past, whereas, should we not forget the things that are behind, pressing forward to the more glorious possibilities of coming time?

Should we not use the microscope for the past and the telescope for the future? True, the roots of the tree of life are in the past, but its branches and fruitage are ever growing greater and broader in the to-morrow. Christ's golden kingdom is coming as the result of divine power and human coöperation. We do not behold improvement in nature, because sunlight, air, earth and ocean are already in perfection. Music is as beautiful and melodious as when first emanating from the Divine One; love is an elementary essence of His being. But man, having fallen from his glorious estate, is rising upward and onward toward the country of his nativity. In this development we often have new views of old truths, the remodeling of some of the grand structures of righteousness, making them more ornamental and attractive.

Israel was unwilling to be remodeled by the Messiah, who came to fulfil the law and the prophets, not to destroy them. He presented the old in new dress. So the Episcopal Church of England regarded John Wesley as an innovator, and Methodism thought the same of William Booth and the Salvation Army. Entirely new teaching must be untrue, but every development of the old will appear grander tomorrow.

FORGIVENESS OF SINS

Luke 5 : 23. "Whether it is easier, to say, Thy sins be forgiven thee, or to say, Rise up and walk." All the forces of matter and spirit are in God's hands. He who is true in nature, giving day and night, summer and winter, heat and cold, will be true in the government of His eternal kingdom.

Nothing whatever is hard to do, with the Infinite I AM. Christ proved His power to forgive sin by healing the body of the invalid. Physical miracles were evidences of His greater spiritual healing. All power belongeth unto God. Every work is easy for Him. Whether it be easier to say "Let there be light," or to say, "Let there be love," what He says will be done. His promises will be kept. With Him there is no shadow of turning. Our anchor upon the Rock of Ages always holds; amid all the changes of time, He is the same, yesterday, today, and forever. He can touch the body into health and the soul into beauty. He is able to deliver, almighty to save.

If the sun had ever failed us, we might distrust the Son of Righteousness; if nature was ever untrue, we might doubt the grace divine. Our Lord could not prove that the sins of the paralytic were forgiven, but He could prove that bodily healing lay in His power.

No human physician could have healed the crippled man. Each kind of cure testified to the other in the experience of the sick man. The onlookers

might do as they pleased about accepting the apparent fact that Christ was God in man, working wonders. They thought it blasphemy for Jesus to declare the man forgiven, because they knew that only God could forgive sins. They were amazed at the bodily healing whether they believed in the spiritual transformation or not.

This God is the God we adore,
Our faithful unchangeable Friend,
Whose love is as great as His power,
And neither knows measure nor end.

THE CRY OF THE PENITENT HEART

Luke 18 : 13. "God be merciful to me a sinner." Two men went up into the temple to pray; the Pharisee was proud; the publican, humble. One trusted in himself; the other in God. One despised his fallen fellow-men; the other felt he was the chief of sinners. One thanked God he was not an extortioner, an adulterer, a poor, wretched sinner like this publican; while the other cried out the shortest but most comprehensive prayer ever uttered: "God be merciful to me a sinner." Only one returned to his home from the house of God justified, "for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

He who is satisfied with himself, ever repeating the egotistical "I," has only himself for his blessing. But the soul, in the depths of its sinfulness, with its knees in the dust of penitence, who hungers and thirsts for the living God, shall be filled and satisfied with the fulness of heavenly loving-kindness.

Jesus delighted to be styled an associate with publicans and sinners, for He came not to save the righteous but to bring sinners to repentance. How much better it is to own that we are a race of

prodigals, living on husks and hogs, self and sin, in the far country, but now are coming home, crying out, "Be merciful; wash me; cleanse me; renew a right spirit within me and cast me not away from thy presence, that I may dwell in the Father's house forever."

THE MIRACLE OF DIVINE POWER

Acts 1 : 8. "Ye shall receive power." What a difference between a fence wire and an electric wire! One is dead, the other is wonderfully alive. One is simply to mark a line of ownership, while the other stretches across continents and passes under oceans, communicating messages to millions, or flashes its light, illuminating cities, moves commerce and machinery and sends the very tone of the voice thousands of miles. The wires are the same; the difference lies in their relation to power. Are there not too many fence wires around our churches—ecclesiastical fences, built to keep from mingling in each other's pastures? If we would lift up the wires from formalism and bigotry, so as to connect them with the dynamo of God's power, a world of sinners might soon be brought into the Kingdom.

Is there not wire enough in the fences to reach from glory to every sinner on the footstool? Enough to illuminate all the dark places of cruelty? Enough to thrill mankind with the messages of love and mercy? The mere electric wire remains unchanged, it being only a pathway for the hot footsteps of the lightning, only a dead instrument; while Christian men are living, loving, thinking agents, only a "little lower than the angels," conscious of the divine magnetism as the holy fire passes through the soul to others of our fellows lost in sin.

THE SEALED COVENANT

Heb. 6 : 18. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation." The Almighty made a covenant with Abraham and sealed it with His oath, saying, "Blessing, I will bless thee." We believe God's promises without His oath. We know that our hope is in His word like an anchor to the soul, both sure and steadfast, grasping the Rock of Ages.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Judah; I will write my law in their hearts." Jesus sealed this covenant with His blood, saying, "Drink ye all of this; for this is my blood of the new covenant." It was a covenant of peace between God and man. By this covenant the sinner becomes a saint, the alien a citizen, the wanderer a son in the Father's house. Christ's promise is, "Come unto me and I will give you rest; I will be Christ in you, the hope of glory." All we have to do is to come with yielding will and trustful faith. The Infinite does the rest. A Scotchman once said, "It took two to convert me—I did everything I could against my conversion, and God Almighty did the rest."

When Christ came to die and to tell the world of His love, we resisted His pleadings and refused His promises, but those who did receive Him had power to become the sons of God. As God led Israel to Canaan, so He is leading us to the rest eternal. Our Lord will not fail to be discouraged. He has never wavered in His devotion, never failed in His promises; He pardons, heals, uplifts the fallen and restores the blurred image of the Creator in the hearts of men.

FAITH

John 18 : 37. "To this end was I born, that I should bear witness unto the truth." God's truth is the glory of Himself and the universe. A living faith in divine truth is the ideal of human attainment. Faith is the connecting link between man and God. To say with Paul, "I have kept the faith," is the climax of human triumph. This is the victory that overcomes the world, even your faith. Faith in the truth makes one a possessor of the truth and a witness for the truth. Christ is truth incarnate; truth illustrated by life.

Franklin, Morse, Edison, Bell and Marconi had faith in electrical energy. They showed their faith by their wonderful works—illuminating and propelling a world. Paul fills his gallery of immortals with the heroes of faith; they believed in the divine electricity of spiritual power. Their fingers of faith touched the batteries of heaven till the baptism of fire fell upon them, glorifying their spirits, enduing their minds with power to propagate the Gospel among all mankind.

Faith is the bridge across material discoveries, and spans as well the chasm between the human and the divine. Faith believes nature and nature's God. It is the eye of the soul, seeing infinitely beyond the eye of the body. It is the evidence of things not seen, the assurance of things hoped for. Faith beholds the footsteps of the Infinite, treading the battlefields of war-stricken countries after peace prevails. Losing faith in humanity, in organized governments, makes one repose more perfect faith in the most high God, whose Son, Jesus Christ, will one day absorb all other kingdoms in His kingdom and reign without a rival in the new heavens and the new earth. May the church of Christ believe in the mighty spiritual

truths which God has promised His children and become witnesses of Him unto the uttermost parts of the earth!

THE POURING OF HIS SPIRIT

Acts 2 : 17. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." We have had the patriarchal, the Mosaic, the Messianic dispensations for the salvation of the race, and now we are in the final administration of the diffusion of the Holy Spirit of God. He is everywhere present at the same moment; He takes the words of the prophets and of the Christ and applies all power, love and purity unto unbelieving hearts. He is God in spiritual life and transforming light. He makes application of the truth to the mind, of the blood of cleansing to the heart, of the love of God to the affections.

With the Spirit's baptism of power, we speak as witnesses for Christ and shine as lights in the world. We see visions of coming triumphs, grander than any in the past. By the Holy Ghost, God the Father and Christ the Son are with their people always, even unto the end of the world. In every assembly of the church, there the Holy Trinity is in the midst, pouring out the divine influence upon prayerful, trustful hearts. Oh for a new Pentecost that will endue all Christendom with the power of the apostolic church! Oh for a missionary revival that will begin where the war leaves off and enter upon the winning of the whole world for Christ, an evangelistic movement that will make Billy Sunday's one hundred thousand converts in New York City seem as drops before the mighty shower! Then our God will open the windows of heaven and pour out such floods of blessing as shall cover the earth as waters cover the sea.

THE NEVER-FAILING BOOK

Ps. 19 : 7. "The law of the Lord is perfect, converting the soul." The Bible in the home is the moral text-book for the family. It should be read, studied and taught every day of our lives. The wonderful Word of God is threefold in its influence. It shows the evil of sin by both its precepts and its wicked characters. It reveals the Christ, the only Saviour of sinners, guiding the heart in its acceptance of Him.

The Bible is literary, poetical, historical and educational. Abraham Lincoln had only three books in his early manhood: the Bible, Æsop's Fables and Weems' History of the United States. The Bible was the great Book that gave our martyred President his simple, tender, beautiful literary style, both for speaking and writing. The Fables gave him his story illustrations, while the History made him familiar with the great characters and events of the nation. Leave the Bible out of his life and he might have been a moral wreck; at least, there would have been no Abraham Lincoln as the world sees him today.

Young man, the dust on your Bible may be the cause of your downfall—your failure in this life, as well as in the life to come. If you are not a lover of the Divine counsel, you will gradually drop out of the Sunday School, the church, the worship and service of the living God. You will become a stranger and foreigner when you should be a fellow citizen of the New Jerusalem on earth and of the capital city of the Celestials in the heavenly world. When you see this red light of warning, heed it; step off the track leading to ruin into the way of holiness, happiness and usefulness forever.

TRUE WORSHIPERS IN EVERY CHURCH

John 4 : 24. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The Jews were mistaken in wanting the whole world compressed into little Palestine, and everybody to be worshipers in their synagogue. Some people are still thinking that they are the church, while all other Christian bodies are only meeting-houses. They consider that it is necessary to have a priest swing a censer, and to have a bishop in the original succession to dedicate a temple before they can truly worship. When Jerusalem and the temple fell into ruins and the great baptism of Pentecost came upon the Apostolic Church, true worship of the Lord God spread everywhere, and liberty to worship according to the dictates of one's conscience became universal.

Just as human love is expressed between child and parent, so our hearts go out in prayer and praise to our heavenly Father. Jacob found the house of God and the very gate of heaven on the hillside. Anywhere in nature is a sacred place to a true worshiper. In making a journey, it is not the conveyance that is most important, but reaching the destination. In securing an education, there are many methods, but only one great result. So church and denominations are valuable as aids to worship, but are only instruments, aiding the individual soul in communicating with the invisible God. Christ is the one Tree of Life, with twelve manner of fruits representing different branches of worshipers, but all one in Christ Jesus. There are true worshipers in every church who are members of the great church triumphant whose walls are salvation and whose gates are praise, and who are members of the innumerable company in the general assembly of the church of the First-born in heaven.

LOVING AND LIVING

Isa. 38 : 17...“Thou hast loved my soul up from the pit.” Hezekiah when told by Isaiah that he must die, wept sore and prayed unto God. The answer came, “I will add unto thy days fifteen years.” Then Hezekiah sang a song of praise, “Thou hast loved my soul up from the pit of corruption; for Thou hast cast all my sins behind my back. The living shall praise Thee as I do this day.”

It was God the Father's love that spared the king; He loved him up from the grave, loved him away from his sins, loved him out of the hand of his enemy, loved him with an everlasting love.

When Christians live the love of Christ, we love souls up from the pit of ruin. A certain Christian Japanese teacher did not dare to teach Christianity to his pupils. He just lived the message, loved the scholars, wept when he read the Bible to them, and ever prayed for them. He literally loved them to Christ.

How beautiful the home life when parental love wins all the children into the kingdom of the Christ, when the earthly father is like the heavenly, when we live the message as Jesus did! He lived all He taught and loved more than He could tell. If nothing else is ours but God's love, we are rich indeed. Love fears no overcoming power; it triumphs over death, hell and the grave. It is independent of prison cells, of wide distance, of all time and space.

When Jesus showed the Father to men, it was in a single sentence—“God so loved.” Our love is but as the dewdrop of the ocean, but it is the same love lifted by the Sun of Righteousness and coming down like the rain on human hearts. It is like the atmosphere, ever encompassing the soul, surcharged with life and love and blessing. Shall we not breathe it, believe it, receive it, and thus be like the infinite Lover of men?

FAITH TRIUMPHANT

Matt. 15 : 28. "O woman, great is thy faith." Faith is the key to secular, as well as spiritual life. Christ says, "I am the door." The key of faith will always open the door into Christ's kingdom. The door of opportunity has been opened and nature's wonders revealed by such men as Columbus, Newton, Franklin, and Edison using this key of faith. Faith is the victory that overcomes the world. Without faith it is impossible to please God and to save men. Unbelief is the paralysis of the soul hindering every movement towards truth and righteousness. Faith is the golden link connecting with the eternal throne of God.

The Syro-Phoenician woman's faith was especially distinguished because she persisted in believing notwithstanding the silence of the Master, who spoke not a word of reply. Falling at His feet, she cried still louder for mercy for her afflicted child. The more the disciples said, "Send her away," the stronger was her determination to stay. At last, when Christ put the sublime test to her great faith, saying, "It is not meet to take the children's bread and give it unto dogs," she, accepting the humble position of a dog, cried out in piteous appeal, "Truth, Lord, yet the dogs eat the crumbs which fall from the Master's table." Then Christ's heart of compassion burst its bounds as He exclaimed, with matchless tenderness, "O woman, great is thy faith," and her daughter was made whole from that very hour.

THE PASSING WORLD

John 18 : 36. "My kingdom is not of this world." If there is no other world, there is no world here worth living for. Is it not the heavenly that gives reality to the earthly, that helps us rightly to estimate life's real value? Does it not take two worlds to

complete the circle of being, and is not the present only a little arc in that endless circle?

How difficult it seems for some persons to realize that this world passeth away, but that the world kingdom of Christ endureth forever! His followers are pilgrims and strangers, seeking a better country, expecting the far more exceeding and eternal weight of glory that shall be revealed. Truly, the journey of life is only an episode before entering the great hereafter. Reaching the confines of the undiscovered country and crossing its threshold is a supreme moment, the climax of human destiny. Some regard the ornamentation of the chariot that carries us as the chief occupation of the traveler; but social betterment should always be secondary to soul betterment. The one is external; the other, eternal beauty of character. Earthly comforts and riches have not yet made men holier. All social service, intellectual culture, philanthropic endeavor, and love of the beautiful should center in Christ and become active through His indwelling. How we live is more important than how long we live or how happily. Seek first His everlasting kingdom, and all lesser good will be added.

THE FULL PRICE IS PAID

Heb. 6 : 1. "Let us go on unto perfection."—There are many beginners in the Christian life who never go on into perfect love and completeness in Christ. They are callers at the back door, waiting to receive scraps, when they might enjoy the fulness of God's blessing. It is said that a traveler who once took a trip on the Mississippi ate his meals for several days from a bag of crackers and cheese. At last, longing for a full dinner, he asked the purser the price of a meal. The reply was, "Your ticket includes all meals." Do not many Christian people

deny themselves of the greatest blessings of God's munificence, when they might continually enjoy an abundance of the divine presence, far above all they could ask or think? We all know that there is no extra charge for the baptism of the Holy Spirit for perfect love, soul purity and heart holiness. On Calvary, Jesus paid it all. The ruby drops of His precious blood wash all our sin away.

What did Jesus say? "O fools, and slow of heart to believe." "Behold, I send the promise of my Father upon you, that ye may be endued with power from on high." Did not the loving father say to the cold-hearted elder son, "Son, thou art ever with me, and all I have is thine"? But he would not go into the feast of abundance, for he preferred the company of the servants, the crusts and crumbs.

Christ's redemption is a full, free and mighty salvation. Its joy is unspeakable and full of glory. Its hope is big as eternity; its peace is like the bosom of God. The Master calleth for thee, to climb the Alpine peaks of holiness. When you reach those summits. you will never after seek

"To lay your finite measuring rod
On the infinitude of God.' '

Matthew 5 : 41. "And whosoever shall compel thee to go a mile, go with him twain." What must I do is the language of the first mile; what may I do, of the second. The first is narrow; the second an infinite ideal. The first is the letter; the second is the spirit. The first is justice; the second, grace. There is no end to the second mile. The first mile of duty is a good beginning; the second mile of self-sacrifice is gilded all the way. Faith is the first mile; works, the second, for faith must walk on two feet. John the Baptist was the preparatory mile;

Jesus, the eternal journey. The strait gate is the first mile; the highway of holiness, the everlasting second mile. The Golden Rule is the first mile; the rule of Christ—"Love one another as I have loved you"—the second mile. The Pharisee went the first mile, measured it and stopped. The publican and prodigal went all the way. When a man compels you to go with him a mile and you willingly consent to go the two miles, he will come back with you. You have won him, and for yourself have changed duty into beauty, drudgery into delight.

STANDING ALONE

Hab. 2 : 20. "Let all the earth keep silence before Him." A friend of the writer once visited Westminster Abbey and was deeply impressed with the solemnity of the surroundings. As she stood in the presence of so much departed greatness, the Divine Spirit seemed to fill the mighty building. While thus communing with the departed, and worshipping in the sacred stillness of that holy hour, a priest suddenly entered and loudly muttered over, in an unknown tongue, some words of worship that seemed all out of harmony with the heavenly influences pervading the place.

In moments of overpowering agony, stillness of soul is almost expressive. Christ's silence in His great sorrow may have been partly because of His aloneness. There were none with Him after the mob captured Him—every one turned to his own way. Judas betrayed Him, Peter denied Him, and the beloved John, with the other disciples, forsook Him and fled. There the matchless Master in sacred silence stood alone among His tormentors. While the shadows murmur, the deeps of such unutterable anguish are dumb. At such times words seem superficial, while silence is golden.

Behold the Man of sorrows, while He treads the

winepress alone. He has no crown but that of thorns, no robe but that of mockery, no kiss but that of treachery; no wonder He stood in the Godlike grandeur that was unspeakable.

THE UNSEARCHABLE RICHES

Eph. 3 : 14. "That Christ may dwell in your hearts by faith." Paul, in Nero's prison, hobbling about in chains, writes his parishioners of the Ephesian church, where he had served a three years' pastorate, saying, "I long to come to you that I may tell you about the mystery hidden for ages of the unsearchable riches of Christ: how the Gentiles are made fellow heirs with us."

Was there ever a richer, tenderer, sweeter, more enrapturing prayer than the one Paul uttered in closing this chapter?

He searched all his wonderful vocabulary for words strong enough to express the full meaning of his glorious vision of the Christian's possibility in Christ. Listen to this paradox—"that ye may know the love of Christ that passeth knowledge." That is, know enough to make a fulness for the finite of the infinite ocean; that ye may be able to comprehend the breadth of love divine, as wide as human needs; the length that sweeps through two eternities; the depth that touches the farthest-away sinner; the height that is side by side with the Saviour in glory.

Think of what great requests can be put into language. But more—all we can think. Let imagination fly the earth around. But more—above all we can ask or think, in the limitless beyond. Abundantly above all, beyond the unhorized realm of His Father's possessions. Exceeding abundantly above all, according to the power by which He created the world and raised Jesus from the dead. Such is the ability and willingness of the Almighty to satisfy our fondest desire after spiritual good.

THE MARTYR SPIRIT

Dan. 3 : 18. "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Every true follower of Christ has the martyr spirit. He does not seem to redeem his life with the loss of his integrity. The convictions of these Hebrew heroes had reached permanency; not a nerve trembled in face of the fiery furnace.

Are there not other fires as hot as the Babylonian burnings? Job in suffering could say, "Though he slay me, yet will I trust in Him." Paul, before the bloody ax, exclaimed, "I am ready to be offered; I have fought a good fight." Jesus warned His disciples not to be afraid of them that kill the body.

The shield of faith protects every one as it did these Hebrew martyrs. The form of the Fourth is with you in every fiery crucible, which only burns away the bonds and purifies the spirit. Are not many persons silent in the presence of moral evil who should speak? But they fear to offend the king, the party, the social customs, the Babylonian usages. They compromise until influence becomes paralyzed.

"I will take away your property," said the judge to Cyprian of Carthage. "You cannot," he replied, "for my treasure is in heaven." "Then I will banish you." "You cannot, for I can go nowhere where Christ is not with me." "Then I will take your life." "You cannot, for my life is hid with Christ in God."

Huss died for the truth; Luther lived for the truth. Let God decide which it will be for you. Some trust in princes, in powers of state, but we will trust in the God of love. He will deliver us. If we suffer with Him, we shall reign with Him in glory.

PRESSING TOWARDS THE GOAL

Phil. 3 : 13. "Forgetting those things which are behind." We are saved by hope; therefore, do not build your future on the past. Hope thou in God; bury your blunders as deep as the heavenly Father buries your forgiven sins. Mourning over failures impedes future victories, and contemplating losses turns the attention away from activity. Let the helmet of hope flash the glory of possible future attainments over all the mistakes of the past. One cannot press onward toward the mark for the prize hampered and hobbled by regrets and sorrows.

Hannibal lost Rome by tarrying after his great victory to rejoice over his successes. If he had pushed on, Napoleon-like, he would have ruled the world. Lot's wife lost by just looking back. She lost time, opportunity, everything. Paul's motto is a good one, "This one thing I do; I press toward the mark for the prize." Those who hesitated to lose all at Pompeii, when the air was filled with fiery clouds of showering ashes, became encrusted petrifactions—monuments, speaking to all the world of their failure to use the precious moments in which to escape.

Never hesitating in hours of exigency, never looking back at the evil that may overtake you, keeping your eye upon the goal, lay aside every weight, every besetting sin, and the unfading crown will be yours. Too much retrospection spells ruin. Looking unto Jesus as your pattern, guide and Saviour always inspires activity. He is your prize, your heaven, your all; your past will never return, but Jesus will come to meet you. When you look joyfully forward to Him, you can look peacefully back. His forgiveness covers all the past and glorifies the future.

THE TELESCOPE OF FAITH

Faith is like a telescope. First, it believes in divine justice; pulling justice out far enough, it beholds mercy. Another extension, and Christ, the Saviour of men, appears. Sometimes the dust of worldliness on the lens obscures the vision, or the almighty dollar or any intervening object. The eye will view the single object of Jesus only when all obstructions are removed.

Is not this the secret of success in evangelism—faith in Christ's Holy Spirit's power? Everything else centers around His personality. The business management, the advertisement, the services, songs, sermons, appeals, personal work—all are corollary to Christ. Get Him in range of your full vision and your soul and services are flooded with light, vitalized with power. "It is not by might nor by power, but by my Spirit, said the Lord." When you see Jesus your telescope gets a sweep of eternity; the constellations of heaven are near, and you come to realize that only a moment of time remains, while immortality rolls on forever.

While beholding the invisible the soul is willing to die upon its knees in order to win men. You cry, "Give me Scotland or I die." "Save this people alive or blot me out of thy book." "I could wish myself accursed for my kinsmen's sake." "Give me victory or give me death." Are you conscious that you possess this love for men, this supreme passion for their welfare? Then you must become a mighty soul-winner. Your agonizing prayer will be, "Come, Holy Spirit; endue Thy Church with a new Pentecost; breathe, O breathe upon every heart, upon every font of type, every singer's voice, every minister's sermon; fire every pulpit that multitudes may come to see them burn. Give the tongue of flame to every testimony till the gospel lightning flashes through the cities and countries of the world."

Faith in Christ is the famous lens that turneth gloom into glory, earth into heaven, death into life, a little perishing planet into a wide universe of worlds for the sweep of your vision forever.

LUCK OR PLUCK

Luck is a lost word; nothing goes by chance in God's world. Creating opportunities is better than waiting for them to turn up. There are supreme moments in business life which, if seized upon, lead to fortune. One should have pluck to grasp, to hold, to push on to victory, because it is darkest just before day. One more turn of the wheel and Columbus saw the Indies, the Puritans Plymouth Rock, and Edison the electric bulb and the phonograph. "Sticking to it and keeping sweet" is a good motto. Remember God has called you to the work of your life and expects you to do your best. Often think of the words "Thou God seest me." Work therefore under His loving guidance and you are sure to win. Pluck, grit, will power, hard work is the genius that conquers.

Luck means the laggard, laziness, listlessness, always falling down and pleading to be helped up or standing by a Wall Street ticker which never ticks right for you. Gambling on elections, races, prices till the last dollar is gone—this is the picture of many a man's luck. No hero was ever made this way. A true Christian cannot live an aimless life. He must never look back nor down, but ever onward and upward.

He wills to win, trusts to conquer because he knows immortal laurels await his brow. Haven't you admired the boy who took down the little sign in front of a store, "A Boy Wanted," and, carrying it in to the merchants, said, "You won't need this sign any longer; here I am"? Who would doubt the future of such confident hope?

GOOD AND EVIL

Who can answer the question, whence and how came evil into our world? One poet says, "Evil is only another form of good. . . . Out of evil still educating good." In this view, evil would seem to be a discipline for greater good. This would be true of suffering, but not of sin. But the heart of humanity feels that evil ought not to be; that it must be overcome, or the universe will be a failure. Evil is possible to every human soul, and arises from the freedom of the will and from the power of choice. Satan fell from the heavenly estate seeking to usurp divine power; he chose rebellion instead of obedience. Almighty God had the choice of creating men or machines, and He decided to make man in His own image, and for His eternal family and fellowship. Man, being a creature of freedom, has the power to cast himself down the chasm of sinfulness, or to rise to goodness and greatness under the shadow and blessing of the Almighty Father. The moral law is God's own individual nature. It could not be different. His throne would fall, endorsing evil. God ever says, "Thou shalt not." Man replies, "I will."

Eternal justice must finally banish evil from His universal Kingdom of righteousness. Our Lord knew the source of evil when He said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses and blasphemy." Here is the reason why a soul must be born again into the Kingdom of heaven, free from evil. As a judge must condemn a guilty criminal, so the Almighty must condemn the unrepentant sinner. He must protect His government against treason and rebellion, if He would preserve peace eternally in His universe.

PERILS OF THE TONGUE

It is said of Rev. William Arthur, of England, the author of the celebrated book, "The Tongue of Fire," that he was able to pray in half a dozen languages, to preach in half a hundred more, and that he was able to hold his tongue in all languages. Is not this a remarkable Christian achievement? The apostle James writes: "The tongue is a fire, a world of iniquity, it is set on fire of hell; behold how great a matter a little fire kindleth." He who by divine aid succeeds in controlling this unruly, untamable members, wins a victory worthy of emulation.

An old wife said to her husband, as he was driving the team to market, "My dear, why can't we live together as peaceably and harmoniously as these two old horses?" He replied: "I will tell you why; they have only one tongue between them." Families that have a tongue apiece among them, and sometimes all on fire, are liable to kindle a great conflagration, which often spreads over many countries of the world, while it takes other peoples years of struggle to make mankind safe from such burnings.

Speak evil of no man, is a commandment hard to obey, but if the heart be pure, the words will not offend, for out of the abundance of the heart, the mouth speaketh. Yet we see statesmen maligning each other in a way that shames their dignity and impairs their influence. It is said that a certain statesman lost the presidency because he gave another eminent American a tongue castigation which was never forgotten. It was a high price to pay for the privilege of unbridled freedom of utterance for a few minutes. How many pay big money for failing to hold the tongue at the right time and place!

"LET NO MAN TROUBLE ME"

Paul meant, let no man question my faithfulness to Christ, for I bear in my body the marks of loyalty to my Master. I bear in my soul the persecutions of pagans and Judaizers. Let enemies say what they will, I carry the evidences of my devotion to duty. No man can trouble me to harm me; I have suffered the loss of all things that I may win Christ, and I know He will keep that which I have committed to His care. I am willing to compare the marks of my devotion with those of any of my critics. "For me to live in Christ." Who are these troublers living for?

A story is told of a blind old man who went with his daughter Jennie to the cyclorama of the Battle of Gettysburg. As she was explaining the different scenes, the blind soldier exclaimed, "Is there a group of trees there?" "Yes." "Are regiments marching up the hill? Is there a regiment of cavalry dashing down upon them?" "Yes," said the daughter. "Is there a shell bursting right over them?" "Yes." "Well, Jennie, that is the last thing I ever saw on earth." Then he lifted his sightless eyeballs upward and said, "Oh, God, when I see my country united, happy and prosperous, I thank Thee that I was chosen to be one to help to bring it to pass."

Let no man trouble a faithful soldier who stood in the thickest of the fight in defense of his country, his home and his God. Let no man trouble a President of the nation who is giving all his powers to guide the ship of state.

It is blessed to know that no man can trouble the final victors, who have fought the good fight and are glorified together with Christ in His everlasting kingdom.

SOUL VALUES

"He that winneth souls is wise." (Prov. 11 : 30). It is said that Daniel Webster once took off his hat to a little boy. When asked why he did so, he replied, "I did so when I thought of the wonderful possibilities wrapped up in that little brain and upon what it would unfold in its generation." Is it not a loftier deed to win a soul for Jesus than a world for self? A celebrated writer when dying, said to his wife, "In thy face, I have seen eternity." So it was with the dying Greek, who, seeing love mantling the face of his beloved, exclaimed, "We shall meet again, Clemanthe." The soul of man, a part of God and going back to God, is of infinite value.

If we could see eternity in every face, immortality imaged upon every soul would we not seek with greater enthusiasm to gather these precious gems for Christ's crown. Seek as pearl divers do for the precious pearls?

A feeling of diffidence, delicacy, embarrassment and fear of giving offense keeps many a Christian from the wisdom of soul-winning. Wilton Merle Smith, while a student in college, made a resolution to win one every day for Christ. On the first day, evening came without keeping his promise. Becoming desperate, he hurried up three flights of stairs to the room of a student friend. "What's the matter, Billy?" said the student. "I have come to ask you why you don't become a Christian." The young man, bursting into tears, cried out, "I have been waiting several hours for you to come and ask me that question."

THE GOOD SHEPHERD

Mark Guy Pearse says: "Just think of a shepherd who should say to his lamb, 'Little lamb, good-night; I am going home now, take care of yourself. Keep a sharp lookout; the old lion is about. If he comes, you know what to do, don't you?' 'No,' says the little lamb. 'Butt him,' says the shepherd. Poor little lamb! How he trembles at the thought of meeting the lion alone. Ah, I know that lamb very well. I have seen him here in church. Poor, timid soul, afraid to look up. Behold the lion crouching, roars, springs. O, helpless lamb, one stroke of that paw and all is done. Blessed be His name, my Shepherd never saith good night. He says: 'Little lamb, I will never leave thee; I will never forsake thee. Keep close to My side, press up to Me. Run under the very shadow of My presence, and, when thou art at My right hand, no harm can befall thee.'"

It is the delight of the shepherd to care for His flock unless He is an hireling who fleeth when trouble comes. How beautifully the prophet describes the Good Shepherd: "He will feed his flock like a shepherd; He will gather the lambs in His arms and carry them in His bosom and will gently lead those with young." What exquisite tenderness and gentleness are here expressed; yea, the Good Shepherd will even lay down His life for the sheep that there may be one fold and one Shepherd.

LASTING INVESTMENTS

“But he shall receive a hundred fold now in this time, with persecutions, and in the world to come, eternal life.” (Mark 10 : 30). Can you find any better paying investment than Christ offers? To double your money in any commercial investment is considered the great achievement, but to double it a hundred times, to get ten thousand per cent, is a spiritual speculation that ought to attract everybody, and it is not a speculation, but a certainty, for there is no risk to run. The Banker guarantees the percentage, indorses drafts on heaven’s banking house, where payment has never been refused. These dividends last through eternal life. There is no war-risk in such investments.

How can you hold back your little gift for Christ when He goes your security to the amount of His infinite riches? It is not making any sacrifice really, to surrender all for His sake, for it is becoming a partner to His throne.

Remember the little clause in the deed of inheritance, “with persecutions.” But the greater the trials the greater the percentage. After all, it is not for personal gain, but for love of Christ that we come to Him. We give our all and He gives His all, not as a bargain, but as everlasting lovers in the friendships of eternity.

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